THE RAINBOW:

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WITH SPECIAL REFERENCE TO THE

REVEALED FUTURE OF THE CHURCH AND THE WORLD.

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this exaltation of Jesus is an answer to prayer. "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." That is the prayer; and we are expressly told that to do homage to the Supreme name of Jesus, and to acknowledge Him as Lord, is "to the glory of God the Father." This revelation is eminently suggestive. Certain things were promised to the Redeemer, but He asked the Father for them; and, in like manner, the fact that certain things are promised to the redeemed through and on account of the Saviour, so far from superseding prayer for them, makes it a duty and a privilege.

The purpose of God that the name of "Jesus" should be pre-eminent has been so far realized, that it is certainly the most celebrated, the most loved, the most adored name in the world. Vast multitudes gladly own its supremacy. To them it has a charm, a joy, a significance, which can be predicated of no other name. It is the symbol of all excellence, the sum of all that is attractive, and the pledge of the fulfilment of every Divine promise. It is light, love, peace, hope, the glory of the Church on earth, and the sun which streams celestial radiance on the happy tenants of heaven. Many a terrible tempest of the soul it has hushed, and many an agonized conscience it has soothed into repose. It has lifted the fearful weight from many a crushed spirit, and dispelled the cloud of sorrow from many a darkened brow. It has dried tears innumerable, and given beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Ointment poured forth, the balm of Gilead, the dew of Hermon, songs in the night, a spring in the desert, the shadow of a great rock in a weary land, and a hiding-place from the tempest, are but faint metaphors illustrative of its surpassing excellence. It is wealth to the poor, health to the sick, liberty to the captive, honour to the lowly, and society to the neglected. Men rest on it, sing to it, pray through it, and die with it on their lips as the certain password to "fulness of joy and pleasures evermore!"

It is, indeed, impossible to conceive of a more comprehensive statement of absolute supremacy than that which the Apostle gives in the passage quoted at the beginning of this paper. God hath highly exalted our Redeemer, and given Him a name above every name, that at the name of Jesus every knee in the universe of created intelligences should bow—for the expressions "heaven, earth, and under the earth," are a popular and natural way of indicating all space; but it is possible to conceive of this supremacy filling the world with terror and dismal apprehension, instead of the most blessed things of which we have spoken; and it is neither to be denied nor forgotten, that, though He is exalted to show mercy, "a Prince and a Saviour to give repentance to Israel and remission of sins," a time will surely come, which is defined in Scripture as the "great day of His wrath," when His power will be used for swift and awful judgment upon the world of the ungodly who rejected His mercy, and turned His long-suffering patience into an argument for hardened disloyalty. The most appalling association of words in the Bible is—"The wrath of the Lamb." No paraphrase can heighten their effect, no commentary can make them more terribly vivid. And why? Because they appear to suggest contradictory ideas. Jesus is meek and lowly in spirit, gentleness and mercy are the leading features of His character, as He is set

before us under this dispensation of abounding grace; and the Lamb of God taketh away the sins of the world. These thoughts having full possession of our minds, we are not prepared for the new thought of that very Being—that blessed, compassionate, forgiving and most merciful Being—rising up in all the majesty of exhausted patience and royal authority to execute swift judgment on his implacable enemies. May not this arise from the too exclusive preoccupancy of our minds with the mediatorial aspect of the Redeemer's work, and the corresponding neglect of the royal rights involved in His supremacy? He is a King, the King of kings, and as surely as He has done and is doing the compassionate work of a High Priest over the house of God, so surely will He do the work of a King when He is revealed "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." *Then* the full object of the Supreme name will be realized. Willing or unwilling, EVERY knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God the Father. Let it be considered settled, fixed, determined by irrevocable decree, that all orders of created intelligences shall admit, that the once-rejected and crucified Jesus is Lord.

Correspondence.

[The Editor wishes it to be distinctly understood that he is not responsible for the sentiments of his correspondents. In every case, also, name and address are required, not necessarily for publication, but as a proof of good faith.]

THREE SUPPOSITIONS POSSIBLE.

DEAR SIR,—The question, "Will the Church, as a whole, or in part only, pass through the last great tribulation?" suggested in your first number, by W. H., and commented upon in your last issue by Mr. Bell, of Amersham, is certainly one of great interest at the present solemn juncture, when "the signs of the times" so plainly indicate that we are on the eve of that most fearful crisis in the world's history. The difficulties of the question, however, are almost equal to its importance, and, therefore, as Mr. Bell has invited discussion, I venture to send you the following brief remarks, in the hope that its fuller discussion in your pages may tend to the establishment of the truth.

In all questions of this kind it is important to narrow the field of discussion as much as possible. And in the present case, it will be found that the real question is, not whether the whole Church will pass through the tribulation, but rather, whether all those believers who are alive and remain unto the coming of the Lord will pass through it. For, as regards the great body of the Church—the vast multitude of the "dead in Christ"—the question is already and for ever settled.

In addition to this limitation it seems necessary that we should keep before us the evident distinction which exists between the "first resurrection" of the dead in Christ, and the "rapture" of those who are alive and remain unto the coming of the Lord. There may be (and I believe will be) two stages in the first resurrection, the one before the great tribulation, and the other subsequent to it; just as there will be two stages in the coming of the Lord, the first into the air to receive His church, and the second with His church to execute judgment and to reign. But at the same time there may be (and I believe will be) *only one rapture of the living.*

Having thus cleared the ground, we are prepared to consider the question specially before us:—Will all believers,

living at the period, have to pass through the tribulation; or will they all be translated previously; or will some be translated and others left to pass through it? There are only these three suppositions possible. Let us consider these in order.

1. Suppose we conclude, with Mr. Bell, that all will pass through it. What are we to make in this case of the emphatic exhortation of Luke xxi. 36—"Watch ye therefore, and pray always, *that ye may be accounted worthy to escape all these things* that shall come to pass (*i.e.*, the things mentioned in the twenty-fifth and two following verses), and to stand before the Son of man?" What shall we make again of the *special* promise to the church of Philadelphia, Rev. iii. 10, "Because thou hast kept the word of my patience, I also will keep *thee* (σε emphatic) from *the hour of temptation* (τοῦ πειρασμοῦ) which shall come upon all the world, to try them that dwell upon the earth." What shall we make, once more, of Isa. xxvi. 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," &c? The wonderful parable of the Ten Virgins has also a most important bearing on this question, for if we admit with the best critics, such as Olshausen, Stier, Alford, &c., that the Virgins are all believers, then the question is settled, for five of them go in to the marriage.

2. But suppose we adopt the opposite conclusion, *i.e.*, that all will be saved from the tribulation. Is not this supposition still more improbable than the last? For not only do all the passages just quoted, excepting Isa. xxvi. 20, lie equally against this, but we read in Rev. vii. 9—14, of a great multitude of the redeemed who are expressly said to have passed through this fearful crisis, and to have reached heaven out of it. It is specifically said of them, "These are they which came out of *great tribulation*," so we read in our English Bible, but the original is much more specific—εκ της θλίψεως της μεγάλης, "*out of the tribulation, the great one.*"

3. We are shut up, then, it seems to me, to the only remaining supposition, that *some* of the saints who are alive and remain unto the coming of the Lord, will be translated previous to the tribulation, while others will be left in it. The main difficulty to this conclusion, to my own mind, is found in those two most important passages, 1 Cor. xv. 51, 52; and 1 Thess. iv. 16, 17. But I venture to think that the difficulty presented by them is not insuperable. Let us bear it in mind, first, that it is a sound canon of interpretation that *no single passage of Scripture must be so interpreted as to contradict the general tenor of Scripture;* and, secondly, that each of the three suppositions (and we must needs accept one of them) is encumbered with difficulties, the difficulties being in this case, however, the smallest in amount.

I suggest, as the result of a careful study of the subject, that the true key to unlock its acknowledged difficulties will be found in Rev. xiv. 13—"I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Mark here (1) *where these words occur;* it is after the gathering in of the first-fruits (verses 1—5), and immediately before the reaping of the harvest (verses 14—16). Let us suppose the gathering in of the first-fruits identical with the "translation" of 1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17. Mark (2) *what is said,* "Blessed are the dead which *die* in the Lord from henceforth," and remember that nowhere else in Scripture is it accounted a blessed thing *to die,* but rather to escape death by translation. "Not that we would be unclothed," says Paul, "but clothed upon, that mortality might be swallowed up of life." (2 Cor. v. 4.) Mark (3) the most significant limitation, *from henceforth* only! In other words, it is designed to teach us, that *up to the period of the translation,* not death, but that translation is the hope set before the Christian; but *the translation being now past,* the highest *remaining* blessing is to "die in the Lord."

The inference I would draw from this passage, taken in connection with the general evidence of Scripture on the subject, is, that there will be two stages in the first resurrection; not two distinct resurrections, but merely a development of Paul's principle, "every man in his own order;" but at the same time, as I have suggested, only one translation. This removes a good deal of the difficulty in connection with 1 Cor. xv. 51, 52; and 1 Thess. iv. 16, 17. All that is needful to harmonize these passages being, to suppose the necessary qualification (elsewhere, as we have seen, clearly laid down), to be understood. In other words we shall read them thus: "Behold, I show you a mystery; We shall not all sleep, but we shall all (if ready) be changed, in a moment, in the twinkling of an eye, at the last trump (I do not think there is any reference here to the Apocalyptic trumpets, the Apocalypse not being written at the time the Apostle was writing), for the trumpet shall sound (as at Sinai, compare Heb. xii. 18, 19, 25—27,) and the dead shall be raised incorruptible, and we shall be changed." "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain (if ready) shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Rev. xx. 4, 5, contains important instruction on this subject, showing, I think, that those saints, who are left to suffer *even unto death* in the great tribulation, are nevertheless to be raised and to reign during the thousand years. But I must not trespass longer on your limited space, and, therefore, wishing you all success in the good and needful work you have undertaken,

Believe me, dear Sir,
Very faithfully yours,
W. MAUDE.

Tranmere.

THE CHURCH AND TRIBULATION.

MY DEAR BROTHER,—To prevent mistakes through similarity of names, and because any confusion of ideas may as well be avoided, even on so trifling a matter, will you allow me to ask your readers to distinguish between my son, whose letter appears in your correspondence of last month and myself. He gives you seven texts in favour (as he thinks) of the opinion that the Church will pass through the great tribulation. When a fitting opportunity offers, I will, with your kind permission, give your readers texts and reasons for *my* opinion that the Church will *not* go through the tribulation. I will not enter into the question now, for I hope other of your correspondents will give us their views, and that we shall have the point fully investigated in a spirit of true Christian love.

The peculiarly *practical* and cheering character of the views I hold on prophetic truth, has never been so fully opened up to me as lately. I have been for three or four weeks watching over what appeared likely to be the last illness of a much beloved daughter. In the mercy of God, she is still spared to us, but whilst, almost daily expecting her to depart, to be with the Lord, I would not for any worldly possession have given up the assured hope I possess of three things in the future. 1. The first resurrection. 2. The gathering together of the saints prior to the Apocalyptic judgments. 3. The mutual recognition of the saints in the resurrection. I applied these points many times, from day to day, with such thoughts as these—the Lord may take my beloved child, but He is coming Himself—He may come at any moment. Suppose my daughter was to depart to-day, and He was to come to-morrow, we would only be separated for a day, for, as Paul assures us, "*them also which sleep in Jesus will God bring with Him.*" For departed believers the present time is their disembodied state. Their happy spirits are with Christ; when He comes, He brings all these happy spirits to meet their bodies again, raised at "*the first resurrection,*" or, as it is also called, "*the resurrection of the just.*" Thus, as Paul also states, "the dead in Christ shall rise first;" and "then we which are alive and remain, shall be caught up together *with them* in the clouds, to meet the Lord in the air." In my trial, the Lord graciously comforted me with this bright hope of His speedy advent. My Lord tells me to *watch!* This is for *Himself.* It is not for any preliminary events. It is for *Himself.* I dare not put anything in between this moment and his blessed advent. I think that this would be disobedience to His command. Therefore, I say again, I believe He may come at any time.

Let me just add a word to assure you of my thankfulness for your last number.

I see the Lord's hand now guiding you, and you may rest satisfied that the blessing *will* come.

I am, yours in Christ,
T. GEORGE BELL, LL.D.
Lynmouth, Devon.

"COMING" AND "APPEARING," DIFFERENT.

DEAR SIR,—The signs of the present time are ominous and portentous, without precedent; but not more so than significant. It behoves us to observe them vigilantly. Statesmen tremble, and well may they do so, for danger is imminent and unavoidable. Current events prognosticate a crisis and a change close at hand. A change to what—better? No, but from bad to worse, until the concentrated development of earth's wickedness has reached its climax, and attained a giant stature; when it will speedily find its lowest level, and be extirpated by the Lord of Hosts, on the bloody carnage-field of the Apocalyptic ARMAGEDDON.

A dark and malignant scowl broods over the face of nations. It is sinister, and betokens evil, and who can tell the moment when the storm will burst, and sweep with relentless fury over our eastern hemisphere, deluging its already thirsting fields in blood! The enigma can alone be solved beneath the light of inspiration, and it implies that the time is close at hand. Senators and politicians are already in a state of trepidation and alarm. They anxiously consider one kingdom, then its fellow, and instinctively recoil with quaking hearts from their scrutiny. They behold the world in a ferment; for the unwholesome leaven of malice and wickedness is spreading like fire on a western prairie, and soon the mass of seething corruption will be thoroughly leavened, and fit for the oven of God's wrath and fury. And, methinks, the time is coming, and that apace, when not statesmen alone will have their hearts failing them for fear, but each monarch will be constrained to cry out, in bitter dismay, as in vain he may endeavour to extricate himself from the crushing *debris* of his collapsing empire —"This is a day of perplexity and trouble, who may abide it!" For what saith Jehovah?—"Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And I will overthrow the throne of kingdoms, and I will shake all nations, and the desire of all nations shall come."

I have said the signs of this time are significant. Of what? Of these being the very last days of this dispensation, at the close of which the kingdoms of this world, having been previously shaken to their very centres, and overturned, will become the kingdom of our Lord and His Christ; who shall reign for ever and ever.

But this is not exactly my subject. Other and more able pens will, no doubt, dilate upon this one in its comprehensiveness. Mine does not, perhaps, comprise such an extensive field; yet is it even more momentous, from being, I greatly fear, little recognized, and less understood. I refer to the first part or section of the "Second Advent of Christ."

What is the great event which the Church in these last days is anticipating? The majority would promptly reply, "The glorious appearing of Christ." Instead of this, their reply, I think, should have been, "The *coming* of the Lord from heaven."

Nor is this merely an unmeaning distinction in term, without there being any material difference in the event. It may be so considered, nevertheless, I have for some time thought, and the conviction has matured into a certainty of personal belief, that the "coming" and the "appearing" of Christ will be as distinct and different as His first advent was from what His second *appearing* will be. The COMING will first transpire, then the glorious APPEARING. The former, will be to withdraw the members of His mystical body (the universal Church—Eph. ii. 14—17; i. 22, 23) which corresponds to His elected bride, from the corporate membership of that body; the latter, to deliver those of His saints, (the *majority* of them), who will have passed through the great tribulation (Dan. vii. 21, 22—25; Rev. xiii. 7); and to execute summary vengeance upon Antichrist, and his apostate and multitudinous host.

I know this will appear very strange and questionable doctrine to many; and surmise that not a few will esteem it rank heresy and treat it accordingly. This must not deter me, however, from acting conscientiously, and dealing faithfully as regards what I believe to be the veritable truth of God's Word. "What is the truth?" must therefore be the question for each individual now to determine for himself; as, "What saith the Scripture?" must ever be the unexceptional criterion in every difficulty. It would not be possible for me in so small a compass, thoroughly to sift, even the leading features of this important question; wherefore, a few general remarks upon it, must suffice for the present.

That there will be an ELECTED BRIDE, one chosen out of the Church universal, I have for many months back thought I perceived. This individual was symbolized under the Ceremonial Law by the two "*wave loaves*" of the first great offering (Lev. xxiii. 15—20); and to go farther back still, was typified in the first Eden-home, by the *rib* taken from Adam's side, and formed by God's power into his bride. This was the *type*, but the antitype has yet to be fulfilled in the person of the Bride-elect; who will be, in my own opinion, a member withdrawn from the mystical body of the kingly Second, in order to become His wedded wife. This elected bride was also represented, I think, by the Shulamite of Canticles (Cant. vi. 13); and the Philadelphian church of Revelation (Rev. iii. 7—12); which is the only one of the *seven* Asiatic churches (which I believe to be all *spiritually* extant, and aggregately (I mean in conjointure), to represent the ONE Church of Christ (as including the sum total of both Jews and Gentiles) as alluded to (Acts xx. 28; Eph. v. 25—27); to whom is given the promise of exemption from the hour of great tribulation coming on the earth. It is manifest, therefore, that a very small proportion only (taking the seven churches of Asia individually, to represent so many grand spiritual sections of the Church of Christ; and aggregately, to represent it in its conjoined aspect) of the Church universal and Church militant can be included in this *one seventh part* of the great whole; especially, as we have reason to believe from analogical inference, that the member of the spiritual body corresponding to the bride-elect is the smallest of any of the seven great divisions, or members of the physical human body, which, I understand respectively to represent their mystical and spiritual counterparts. It is also my belief, that the 144,000 sealed ones of Rev. vii., and the "First-fruits" of chapter xiv. (themselves identical), should be identified with this Philadelphian Church; and on comparison it will be found, that these spiritual First-fruits (which were typified by the "wave loaves" of old), are strikingly identified—may not I say by the Holy Ghost Himself—with the wife who "hath made herself ready" (Rev. xix.); by the remarkable similarity of the language used in these passages. (Compare Rev. xiv. 2, with chapter xix. 5, 6, and observe Matt. xxv. 10, in this connection.) Did space permit it might be shown how this minute member of the comprehensive spiritual whole, having been withdrawn from the midst of her fellow members and having become the wedded bride of Christ, will eventually bring the entire Church into a state of nuptial union with Him, so that the Scriptural simile of the New Jerusalem, being "the bride, the Lamb's wife," is strictly preserved and adhered to in each minute particular, for the doctrine respecting an elected bride does not disunite or impoverish Scripture truth, but rather tends to maintain and develop it.

It might further be demonstrated that the canon of Scripture cannot harmonize apart from this doctrine. Many may think they thoroughly understand what the sequence of future events will be; but I surmise that if they come to follow up the various links minutely and consecutively, according to the true tenor of Scripture, they will find themselves altogether at fault, and thoroughly baffled before they reach the last one described in Rev. xxi. Keeping this elementary dogma in view, however, all will be easy, lucid, and harmonious, instead of most abstruse and labyrinthian.

I presume 1 Thess. iv. 15—17, refers exclusively—not to the rapture of "The Church," so called—but to that of the Shulamite of Canticles. The "two armies" mentioned in the latter reference being, I believe, identical with the two companies, the living and the dead, alluded to in the former. That this passage in Thessalonians is not, therefore, as so generally supposed, a parallel to 1 Cor. xv. 51—57, and Rev. xx. 4—6; but to Luke xvii. 37, Mark xiii. 26, Matt. xxiv. 27, 28, Cant. vi. 13.

The "coming of the Lord" [illegible]

scribed, will be His coming in as a thief in the night to the Church, to withdraw the spiritual Philadelphian Church from its midst. The *appearing* will, however, be at the very end of the age (Matt. xxiv. 29, 30, Luke xxi. 25—27); and will be that glorious event also described in Titus ii. 13, Rev. xix. 11—14. The former should be expected momentarily; the latter cannot take place before, at the very lowest calculation, three and a half years, that being the duration of Antichrist's revelation and supremacy according to Inspiration; and, however near we may have approached to that event, it is certain no one has yet appeared before the world, arrayed in the habiliments of the Man of Sin. Nor is this fact an insignificant proof of the accuracy of my assertion respecting the difference between the *coming* and the *appearing* of Christ. He Himself said, "Of that day and that hour knoweth no man." This is infallible truth. It would not be truth, however, were there only the glorious *appearing*, irrespective of the previous *coming;* seeing that even to a day (for "*forty and two months*" is the *exact* time specified for Antichrist's continuance) the date of the latter event is fixed. There must, therefore, I conclude, be an event *preceding* the APPEARING of Christ in glory, which it particularly behoveth the Church on earth, in these eventful times, anxiously and unceasingly to be looking towards. Wherefore, brethren, watch! and let the words of our precious Lord be ever before our minds. "Take ye heed, watch and pray, for ye know not when the time is." Lest coming suddenly He find us sleeping.

WILLIAM S. ROSS, Jun.

"COMING," AND "APPEARING" THE SAME.

DEAR SIR,—It gives me unfeigned pleasure that you should have been led to undertake a publication, the direct object of which is to keep stedfastly before the Church and the world the great doctrine of the Lord's second coming, it has long been a desideratum, and I trust that it will meet with the cordial support of all those that love His *appearing;* nevertheless it is a source of regret that there should be so great a diversity of opinion amongst prophetical students respecting some (by no means unimportant) points connected with this glorious event, diversity that arises to a great extent from a desire to support some favourite theory, or from a tendency in some minds to allow too free a play to their powers of imagination, but to the serious hindrance of the right understanding of God's precious word. I believe that speculative interpretations and confident prognostications are to be placed amongst the greatest obstructions to the general study of the prophetical Scriptures.

Reference has already been made in one or two letters in your excellent periodical to a secret rapture of the saints, *prior* to the reign of Antichrist, which rapture of the saints is called by some the *coming* of the Lord, in distinction to the *appearing* of Christ, when the Man of Sin is destroyed. The special privileges and glories of Christ's coming, are also reserved for a small portion of the Church, denominated the bride, whilst the whole of the Old Testament saints, and a considerable portion of the New are excluded from this distinguishing glory, occupying the inferior position of servants, or attendants upon the bride. Now these ideas seem to me not only to stand opposed to plain statements of Holy Scripture, but also to be repugnant to the genius, and spirit of the glorious Gospel of the ever-blessed God, and calculated to do much harm to the sacred cause of truth. Allow me, therefore, dear sir, to make a few remarks upon these opinions, and, first, we will endeavour to show that the expressions *coming* and *appearing* do not relate to two events, but to one, and are used by the sacred writers interchangeably when exhorting to watchfulness, diligence, perseverance, and heavenly-mindedness—the return of the Lord being the motive.

By way of illustration, notice the interchange in the following quotations.

1. "Waiting for the *coming* of our Lord Jesus Christ." (1 Cor. i. 7.)

"Looking for that blessed hope the glorious *appearing* of the Great God and our Saviour." (Titus ii. 13.)

2. "For what is our hope, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his *coming?*" (1 Thess. ii. 19.)

"And when the Chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away." (1 Peter v. 4.)

3. "When He shall *come* to be glorified in His saints and to be admired in all them that believe." (2 Thess. i. 10.)

"When Christ, who is our life, shall *appear*, *then* shall ye also *appear* with Him in glory." (Col. iii. 4.)

The following two passages present this interchange in the same verse, "And now, little children, abide in Him, that when He shall *appear* we may have confidence, and not be ashamed before Him at His *coming*." (1 John ii. 28.)

"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the *brightness* (appearing) of His *coming*." (2 Thess. ii. 8.)

I might adduce many more instances, but these, doubtless, are sufficient to show the use of the word *coming* and *appearing* —that they express but *one* event, and that event is the glorious advent of our Lord to revive and translate His saints, and to destroy the kingdom of the beast.

A few words upon the notion of a secret rapture of the saints before the development of Antichrist.

I. The first event that happens, in order of time, at the coming or appearing of the Lord is the resurrection of the pious dead. "The dead in Christ shall rise *first*, *then* we which are alive and remain," &c. (1 Thess. iv. 6.)

II. The resurrection of the pious dead (including not only the martyrs of Antichrist's reign, but all believers in all ages that have died in faith), is fixed by the inspired Apostle (Rev. xx. 4) at the *close* of the reign of the Man of Sin. "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not *worshipped the beast, neither his image* . . . . and they lived and reigned with Christ a thousand years . . . . This is the *first* resurrection. Blessed and holy is he that hath a part in the *first* resurrection." These words are very emphatic; if there is to be a rapture of the saints before the manifestation of Antichrist, in what condition are they caught up? Are they likewise changed? Does this rapture include the resurrection of the dead saints? Are *they* also transformed into the image of their Lord? These are points that require explanation, because the testimony of Scripture is plain that the resurrection of the Apocalypse is the *first* resurrection, and those who advocate a resurrection *before* the *first* should give us further information respecting it. The same conclusion is forced upon us by a consideration of the second epistle of the Thess. ii. 1—8; the very passage usually quoted in support of this secret rapture. The obstacle in the way of the full development of Antichrist is supposed to be the very Church, which, when removed, necessarily leads to a greater manifestation of evil; however, without professing to be wise above what is written I merely observe that the testimony o the 8th verse is very clear and express, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His *coming*." If the saints are caught up at the coming of the Lord, so also is Antichrist destroyed by His *coming*, not *two* comings (Scripture never speaks of two comings), but the one glorious coming of our Lord when in "flaming fire he shall take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. When He shall come to be glorified in His saints, and to be admired in all them that believe." (2 Thess. i. 8, 9, 10.)

III. A few words, briefly, upon the theory that a portion only of the New Testament saints constitutes the bride.

1. The highest relationship that a believer sustains towards God, who is his heavenly Father, is that of a child, "*Now* are we the sons of God," and his future prospects are founded upon that fact, "if children, then heirs, heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together." This glorious privilege of sonship belongs to the Old Testament saints equally with ourselves. "The heir, as long as he is a child differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father," &c. (Gal. iv. 1—7.)

"Now, we brethren, as Isaac was, are the children of promise."

2. Not only is the relationship the same, but the blessings we look for are secured to us by the Abrahamic covenant (Heb. vi. 17, 18), and the only ground upon which we can claim them, is that by faith in Christ we become the children of God, and if we be Christ's, then are we Abraham's seed, and heirs according to the promise (Gal. iii. 29); and

3. This view is still further con

firmed by a consideration of the component parts of that heavenly city, which is the bride, the Lamb's wife (Rev. xxi. 12.) The names of the twelve tribes of Israel were written upon its gates, and in the foundations, the names of the twelve apostles of the Lamb. Thus, the entire family of the redeemed, find their place in that glorious, heavenly Jerusalem, which, in the epistle of Paul to the Galatians, is said to be the *mother of us all*. For my part, I cannot conceive of any greater honour than to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, and to sing with the great company of heaven's saved ones, the song of Moses and of the Lamb.

Hoping that I have not trespassed too much upon your valuable space.

I remain, dear Sir,
Yours in Christ Jesus,
CHARLES UNDERHILL.

Oxford.

A PLEA FOR UNION.

DEAR BROTHER,—What the Church requires is a fuller Baptism of the Spirit. God would have us feel our brotherhood in Christ, that we are living members of the living Head, and members of one another, all living by the one life, which is Christ our life. We need to realize our oneness in Him. As the Apostle saith: "There is one Body and Spirit, even as we are called in one hope of our calling." The knowledge of this is nearly lost to the Church. We know our different sects, and our brethern in our different communities; but the one body, made up of all saints, appears as if not understood. The dry bones in the Valley of Vision in some measure show forth our clouded condition; they were dry in separateness in the valley as if dead. The prophet was commanded to prophesy upon them, and say unto them: "O ye dry bones, hear the Word of the Lord." "So I prophesied as I was commanded; and as I prophesied there was a noise; and behold a shaking, and the bones came together bone to his bone."

We know this vision represents literal Israel, but may it not show forth the condition of spiritual Israel in its present separateness, apparently without life and very dry? While one saith, I am of Calvin, another of Wesley, another the Church of England, &c., are we not carnal, lacking the Spirit?

The essential oneness of the body is lost sight of in the many sects. Now what is to be done? Prayer is to be made *by* all saints *for* all saints in the name of the Lord of the one body, that the Lord may deliver them from their carnal condition, and fill them with His Spirit, and so bring them together in affection and love. Nothing short of the love of God in the many members can unite us together. If we lack love for each other, we lack the Spirit of God. One may say, "How can we pray for them we do not know, and how can we be united into them we do not see?"

The one Spirit of the one body can do all this, for it is the communion in the Holy Ghost which, in our present separateness, cannot be experienced. If we are ever to know the vastness of the love of God, it is to be comprehended with all saints; as the Apostle says, "That ye, being rooted and grounded in love, may be able to comprehend with ALL SAINTS, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." I would have my brethren exhorted never to forget to pray for the Church of the living God, which Christ purchased with His precious blood; as the Apostle felt, "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for ALL SAINTS." Oh, to be more like Christ! His prayer embraced all saints. "Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be ONE, as thou, Father, art in me, and I in thee, that they also may be ONE in us." This prayer will be answered in all its glory when that which is in part is done away, and when that which is perfect is come. But are we not now to seek and pray, to enter into such a heavenly condition? Let us, at least, use the means; let every saint pray for each other. What a glorious sight even for angels and God to look down from heaven upon, to see all the saints engaged praying for each other, and their prayers ascending upwards to be presented by the angel at the golden altar! God would soon, through the great intercessor, pour upon the Church such a blessing as there would not be room to receive it. But we who have embraced the one hope of the Gospel, the perfecting of the body at the coming of our Lord Jesus, shall not *we* "love as brethern?" Shall not *we* willingly and joyfully offer up one prayer for *all saints?* Shall not *we* beg of God to put this spirit within us? Do we not feel that we are being drawn together, are becoming of one mind, and of one judgment, and that we are beginning to see eye to eye? Oh, let the holy incense of prayer rise up from hearts warm with the love of God, through our great High Priest, mixed with the high praises of the saints unto God and the Lamb, from all the saints on earth!

I am, yours faithfully,
J. M.

Stratford, E.

RUDIMENTAL TEACHING.

DEAR BROTHER,—I feel a very deep interest in the RAINBOW, and hope it will soon occupy a commanding position as the exponent of true views regarding the coming kingdom and glorious reign of the Lord Jesus. It is all-important to understand aright what is actually needed at the present time. A correct apprehension of that will show what ought to be the character of the subject matter contained in your new and promising serial. In the numbers which have already appeared, we have had able articles, and not a little interesting correspondence. To the latter, I trust you will continue to give a prominent place, provided your correspondents supply you with valuable matter—such as interesting personal experience, in regard to the great question of the Lord's advent; instructive and solid expositions of divine truth; and avoid, as much as possible, debateable subjects—I mean such as pre-millennialists are by no means agreed upon. Some of your contributors have, for many years, been prophetic students, and they see farther, no doubt, than their younger brethren; but they should remember that advanced millennial truth is not needed at the present stage of our progress. Let us follow the Master's example, who taught his scholars "as they were able to bear." Let us have nothing at present but what cannot be gainsaid, if the Bible is made the standard of appeal. Let our great aim be to establish, on an immovable basis, first principles; answer objections; remove stumbling blocks; meet every honest, candid opponent in a Christian spirit of love and forbearance, and show the deeply practical nature of the great truth we teach, when that truth is apprehended, not as a mere theory, but as the most momentous of all realities—apprehended not by man's teaching, but by the direct revelation of God's own Spirit.

It is important to devote considerable space to what may be called rudimental teaching in reference to the Church's great hope; for we trust you will have many readers, earnestly asking instruction as to that hope. We strongly suspect, that of all Bible themes, Bible readers, generally speaking, are the most ignorant of that theme. It is humbling to ourselves to look back on the time when we read God's Word with the blinding veil of popular opinion on our inner eye; and it is sad to listen to the perverted views of God's truth which men of superior intelligence and acknowledged piety give forth, when they have occasion to speak of the conversion of the world, and of Christ's coming to judgment at the final consummation! Loud is the call to set God's plainly revealed purposes before these brethren; in doing so, we need much wisdom and prudence. We are sometimes silent when we should speak, and sometimes speak when it would be well to say nothing. I have thought, for my part, that A. S.'s able article in your last illustrates the latter. I regret he should have expended so much labour on what needed no answer. The *Eclectic* paper is a specimen of the many miserable effusions which appear from time to time to turn millennial truth into ridicule. But they only show the ignorance of their authors in regard to God's truth, which is written as with a sunbeam on the pages of divine revelation! We wish to hear all that earnest inquirers have to say about their objections and difficulties, but we must pay no attention whatever to those who write in the spirit of scoffers. That there should arise such in the last times, the Spirit of inspiration has told us. (2 Peter iii.) To D[illegible]'s very able paper I make one exception. I suppose most will [illegible] namely, his explanation of the [illegible] of the heaven.

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'a light to lighten the Gentiles'—'a leaven in society by which the whole lump has to be leavened'—'the glory of the latter days,' when the knowledge of the Lord shall cover the earth as the waters cover the sea. The pictures of the prophets, which represent the blessedness of a coming age; the prayers of the devout, who in all times have sighed and cried for the subjugation of evil and the triumph of good; the promises that sustain faith; the prospects which animate hope;—all these have to be fulfilled through the instrumentality of the Church—the Church obeying the command 'to go into all the nations of the earth to preach the gospel to every creature.' * * * Such is the future of the world, to be anticipated and *aimed at* by the Church, and such the authority, obligation, encouragements, and grandeur of the missionary enterprise."

Here, then, Sir, we have no blessed hope set forth of the glorious appearing of the great God and our Saviour Jesus Christ. The hope is of an altogether different kind, and the consummation is in reality the "triumph of the Church" (a phrase very common with many Christians). When I read the foregoing quotation, I could not refrain from saying, in your own words, in "Happy Years at Hand." "It is better for us to be led by living light than to be stimulated by a dream, however pleasant that dream may be; for in the former case we shall not suffer from disappointed hopes, whilst in the latter we most assuredly shall."

Wishing every blessing on the RAINBOW, and promising every effort in my power for its success,

I remain,
WM. MURRAY.

Puckeridge.

FACTS VERSUS THEORY.

MY DEAR BROTHER,—"Report progress and ask leave to sit again." Well, "report *progress*" assuredly you may, inasmuch as the numbers of your periodical for March and April are in advance even of the able and interesting issue for February. The hues of the RAINBOW become brighter and brighter at every fresh appearance. And as to 'asking leave" with regard to the future, the RAINBOW has passed the Rubicon. It has been heartily "adopted" by your "Committee," *i.e.*, the Christian public, subject only to such "amendments" as time and wisdom may suggest. So, on you *will* go—on you *must* go; aiming at "perfection" in the particular department of Christian literature to which your mind has, I believe, been directed by that Spirit, whose it is to lead into all truth.

While my pen is in hand, may I be permitted to express my dissent from one remark in the letter of your respected and excellent correspondent, Mr. P. Morrison. I, for one, do *not* think "A.S.'s" able rejoinder to the "Eclectic" article a waste of time or paper; nor do I consider that he has "spoken when it would have been well to say nothing." Mr. M. is not, perhaps, aware how great an influence that cleverly-conducted monthly exercises over a large body of those whom he would not, I imagine, altogether refuse to acknowledge as fellow-Christians. The writer of that article well knew that, to many of his readers, holding in righteous abhorrence the "prophecy-mongers," *ridicule* would be more acceptable than *argument*, as more easily administered and more readily digested; while, as Mr. M. would have seen, had he read the whole of the article in question (which I can scarcely imagine he has), the writer can become serious enough when he pleases. It is to *this* portion of his paper I would now refer. Is not the following a *serious* charge?—"*The whole thing*" (*i e*, as concocted by Bickersteth and Birks, Cumming and Croly, Elliot and Faber, &c., &c) "*is utterly subversive of practice.*"

In reply, I can only say, that the results of my own observation have been totally different. Long before I became a convert to the views held by those eminent writers, I felt that even *my* strong prejudices could not blind me to the fact that the very Christians, whether lay or clerical, who had adopted them were among the most devoted, earnest, hard-working, with whom it was my privilege to meet.

To take one, who has done more to attract attention towards prophetic truth than any other living man,—is not Dr. Cumming as eminently the champion of Protestantism and Evangelical truth; as eloquent and earnest an advocate of Home and Foreign Missions; as indefatigable in setting forth the simple gospel by his "Urgent Questions," &c., &c.; in short, as devoted in every department of "practical" Christian effort as are those who condemn—evidently often without reading—his prophetical lucubrations?

To come to my own immediate neighbourhood. Without disparaging the efforts of other diligent labourers in the vineyard, *whose* names do I find mentioned everywhere around me as the synonymes of all that is active, earnest, and devoted, and concerning whose ministrations it is most emphatically recorded, "To the *poor* the *gospel* is preached," and that "the common people hear them gladly?"—whose but those of the Rev. J. Gregory, M A., rector of Bonchurch, and the Rev. John Baillie, of Ryde, the former the author of what some would deem a hyper-prophetic work ("Earth's Eventide"), and the latter the well-known editor of Hewitson's deeply-interesting biography, &c., a long-established *pre*-millenarian.

I might refer to others, but our "Eclectic" writer would reiterate—"The strangest thing of all is, that four out of five of these prophecy-mongers are Church people." Ay, there's the rub! Well, for my own part, at the risk of being deemed a renegade Non-conformist, I deem it an honour to know and to be a "fellow-labourer" with such men—gifted, yet humble-minded—"instant in season and out of season, always abounding in the work of the Lord;" and by this I mean *such* work as the "Eclectic" writer would recognize as worthy of the name. (See Art., page 56.)

These are the men—and their congregations (mark this!) are *like unto them*, as I could prove by facts in abundance—who do *not* turn "to speculation just because there seems nothing "open in the way of practice;" who *do* "work *at home*"—the superfine coat and the silk dress affording no impediment to threading the garret-stair, and in other ways exactly supplying the "link missing," over which our writer sighs so dolefully.

These are they who *do* "seek out by the single efforts of Christian love" the otherwise neglected and overlooked; who are the main-springs of city and town mission auxiliaries in this neighbourhood, and who were among the most active in organizing meetings for *united* supplication during the celebrated "week of prayer;" albeit, with this "other and better work," they do peradventure devote a portion of their leisure (to quote once more our cynical friend) to the "studying of Elliot and Bickersteth," and "tracing the history of the Toe Kingdoms!"

I would not ask for so much of your valuable space did it not appear to me that a most important principle has been attacked, which needed illustration by undeniable *facts*, easily multiplied, doubtless, by other of your correspondents; and because, moreover, I do not think that similar efforts should be overlooked, or allowed to pass without comment. With best wishes,

I am, my dear Brother,
Affectionately yours,
J. C. WESTBROOK.

Shanklin, Isle of Wight.

A QUESTION FOR DISCUSSION.

DEAR SIR,—Some Christians who are looking for the coming of our Lord Jesus Christ think, and think decidedly, that before His appearing some events predicted in Scripture must *necessarily* happen—say, the restoration of the Jews, or the division of the great city into three parts. (Rev. xvi. 19.) This idea seems to militate against what our position should be, that of watching. I should be glad to see the subject discussed in the pages of the RAINBOW.

I am, dear Sir,
Yours very truly,
THOMAS BROCK,
Incumbent of St. John's,
Guernsey.

NOTES ON VARIOUS POINTS.

MY DEAR SIR,—Many Christians will unite in fervently thanking the great Head of the Church for your new periodical. Doubtless it will prove to such as the rainbow spanning the sky in a dark and cloudy day, conveying the Divine promise of security from the coming storm. The Lord graciously own it as a medium through which, in accordance with the Saviour's promise, the Divine Spirit shall show unto His Church "things to come." (John xvi. 13, 14.)

As we are all learners respecting this great hope of the Church, I feel con-

strained to unite with my brethren in inquiring for and diffusing information on this glorious theme.

Allow me, then, to advert to one or two points of seeming difficulty presented in your last number. I most heartily concur in the opinions advanced by your correspondent from Tranmere, in reference to the call of the watchful Church, and I hope he will continue to write for the RAINBOW. Believing that the unwatchful will be left to pass through the great tribulation, I published a letter in January last for distribution among my church and congregation, pressing upon them this my solemn conviction, particularly referring to the parable of the ten virgins. This parable had long been inexplicable to my mind, from an inability to accept the generally-received idea that whilst one half were the godly, the others represented only professors. It would make my communication too long to enter into this subject at present; but I have now no doubt as to our Lord's intention in giving that parable. Does it not appositely meet the state of the Church at the present time?

We meet with believers who are seeking first the things of the kingdom of Christ, then enjoy communion with Him, and are longing for His coming; and, alas! we meet with many of whom we have reason to believe that the root of the matter is in them, but who are so absorbed with the world, and evince such an evident, and in some instances avowed, dislike to the thought of the Saviour's speedy advent, that it is well-nigh impossible to avoid the conclusion that the Lord will leave to pass through "the tribulation the great" those who, according to His own words, are not "ready" to meet the Bridegroom at His coming.

Since publishing that letter I find that I am not singular in this idea—that Olshausen, Steir, Alford, and Seiss, as well as your correspondents, are of the same opinion. Apart from this view there is apparently no force in our Lord's exhortation, "Watch, that ye may be accounted worthy to escape," &c. (Luke xxi. 36); nor in His promise, "Because thou hast kept the word of my patience, I also will keep thee," &c. (Rev. iii. 10.)

Permit me further to observe in reference to our Lord's Advent, when the Saviour *manifests* His Advent with His saints, it is to the destruction of the Antichrist and all his enemies. This, according to Scripture, will take place at the termination of the woes, just previously to which He gathers in the harvest of His people. (Rev. xiv. 16.) Now, for the duration of these woes a fixed time is allotted, viz., three years and a half.

And the sign of the Son of man is seen in the heavens immediately after the tribulation and prior to our Lord's descent; then I submit, when He so appears His manifestation will be expected by all; if so, how will His words be fulfilled—that "as a snare it shall come," that "as a thief he shall come;" again, "One shall be taken and another left." Admit the call out of the tribulation, and these warnings have force and meaning.

Your correspondent from Oxford has given various passages to show that the words "coming" and "appearing" are used synonymously by the apostles. Allow me to suggest in reference to those which he has quoted—

The first two. May not 1 Cor. i. 7 intimate what ought to be the present position of the Church—expecting the Lord's coming as an event which may happen at any moment? and Titus ii. 13 as expressive of the *consummation* of the Christian's hope, which can only be at His appearance, when *all* His saints will have been gathered to Him, both "firstfruits" and "the harvest?"

The second two. (1 Thess. ii. 19.) Does not this point to the joyous greeting of the Apostle and his converts, when they are gathered together to meet the Lord in the air? and 1 Pet. i. 4, v. 4 to the full development of the Redeemer's glory at His manifestation to the world, when He sets up His kingdom, His saints enter upon their rulership as joint-heirs with Christ, and when *only* they may be said to receive the crown?

The third two. 2 Thess. i. 10 may be also shown, did space permit, not to be necessarily synonymous; whilst Col. iii. 4 clearly supposes a previous going to the Saviour, in order to a public appearance with Him and of all His saints at the destruction of the Antichrist.

The last two. (1 John ii. 28.) In this we have a recognition of the two events—to my mind intimating that if there be at the present time that close union with our Lord, spoken of in the 15th and 16th chapters of John—*i. e.*, abiding in Christ, making Him our home, our chief joy—we shall be among those to whom the abundant entrance into His glory shall be vouchsafed, and we shall not at His prior coming be left in shame. (Rev. xvi. 15.) 2 Thess. ii. 8 rather confirms the opinion that the *παρουσία* and *ἐπιφανεία* are not synonymous—are not used as convertible terms by the Apostle—for it would seem that at the rapture the Lord's coming is not made manifest, and only manifest when the harvest of the earth is reaped, the multitude gathered out of "*the tribulation the great*," and the Antichrist and his armies are destroyed by that very splendid appearing which *ἐπιφανεία* means, and which our Lord veils until His saints are *all* prepared to hear it, *all* then being like Him. (1 John iii. 2.)

This letter is too long to admit thoughts on the Antichrist. I would merely suggest, that whoever that individual may be, he is not developed as the Antichrist until the commencement of the last three years and a half. We are not, therefore, to expect any manifestations of such attributes as he must exhibit until that time arrives. For many years I have been growingly convinced that in the empire of France *he* has arisen who, ultimately, being energized by Satan, will become the Antichrist.

I am, my dear Sir,
Yours faithfully.
E. H. TUCKETT.

Exeter.

Literature.

The Apocalypse Expounded by Scripture. By MATHEETES. London: Nisbet; Norwich: Fletcher.

THREE volumes of this extraordinary work have reached us. The fourth is in course of publication; and when it is completed, the public will have the opportunity of possessing what we have no hesitation in pronouncing the clearest, fullest, and most satisfactory commentary on the Apocalypse in the English language. We speak advisedly and under the influence of the feeling that a full expression of our estimate of the work would lay us open to the charge of exaggeration, and raise doubts concerning the sobriety of our critical judgment. But our appeal is to the book itself. Not by the historians and classics, but by holy Scripture are the wonderful visions of the beloved disciple explained; and whilst this scriptural basis keeps the author clear of the bewildering fancies which have made the labours of many writers on the Apocalypse worse than useless, it has served the most important purpose of enabling him to present, in fact, a luminous commentary on the whole of the Divine dealings with man. His sure rule of interpretation is the literal, wherever that does not lead to absurdity, and with that safe principle ever in his hands, he has cleared away mountains of difficulty and made the wonders of "Revelation" as clear, we believe, as they ever can be made before the things therein predicted actually take place. The Apocalypse is divided into three parts, indicated in the 19th verse of chap. i. which is thus translated—for it is no small part of the value of the work that it gives us a remarkably faithful new translation of the original—"Write, therefore, the things which thou sawest, and the things which are, and the things which are about to take place after these things." 1. "The things which thou sawest (past). 2. The things which are (present). The things which are about to take place after these things (future)." The first of course contains the vision which appeared to John in the opening of the book on that ever-to-be-remembered Lord's Day; the things which are relate to the Epistles to the Seven Churches. "The Church dispensation was the one then erected by God, and recognized by Him. The

both are to grow together until the harvest, and the harvest is the end of the world, when the Son of man shall send forth His reapers, the angels. No separation before He comes! No millennium before His advent! In the 2 Thess. ii., we are told that when He comes He shall find the man of sin, the son of perdition, opposing and exalting himself above all that is called God; and that Christ shall be his destruction by the brightness of His coming. In the 14th of Zechariah, Christ is spoken of as coming to a world in trouble and distress; wars raging and men's hearts failing them. He destroys the foe. He goes forth to fight against the nations, and *afterwards* "the Lord shall be King over all the earth; and in that day shall there be one Lord, and His name one. . . . . Men shall dwell in the land, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Thus, the coming of Christ will be previous to the glory and peace spoken of in the latter part of the chapter. At the commencement of the thousand years of holiness and peace, the dead saints shall be raised and reign over the earth. "Christ shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. So shall we ever be with the Lord." Now, the resurrection spoken of in the Revelation is called the "first resurrection;" the resurrection referred to by Paul is called the "first resurrection;" both passages, therefore, refer to the same event—the first resurrection at the coming of Christ, and the commencement of the millennium.

The early Christian Church was ever urged to be looking for and expecting the return of the Lord. They were taught that He would come suddenly, in an instant, like a thief in the night, in an unexpected hour; for example, Mark xiii. 32—"But of that, day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

1 Cor. iv. 5—"Therefore judge nothing until the Lord come." 1 Cor. xi. 26—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until He come." Philip. iii. 20—"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." 1 Thess. i. 10—"To wait for His Son from heaven." Heb. x. 37—"For yet a little while, and He that shall come will come, and will not tarry." 2 Peter iii. 10—"But the day of the Lord will come as a thief in the night." Jude 14—"Behold, the Lord cometh with ten thousands of His saints." Rev. iii. 11—"Behold, I come quickly; hold fast that which thou hast, that no man take thy crown." These and the other passages quoted—and there are many more—teach us clearly that at any moment Christ

may come. Now, if the millennium precede the coming of Christ, it is quite certain that that coming cannot take place for a thousand years at least, for we have reached no millennial time at present; further, if the post-millennial theory be correct, the coming of Christ will not be sudden; for as the millennial period nears its close, men will know that in a few years Christ will come, and the end of the world. Now, the whole tenor of Scripture is opposed to this, and we are told to "watch, for He cometh at an hour when we think not." The early Christians were a waiting and a watching church.

As in Mosaic times the high priest, having offered the sacrifice, went into the holy place to make intercession for the people, and afterwards came forth and blessed them, so our High Priest having offered up a perfect sacrifice, is now in heaven itself, where He maketh intercession for us, "and to them that look for Him shall He appear the second time without sin unto salvation."

It may be suggested—if this view of the subject be correct, and if it be indeed our duty and our joy to be looking for the return of our Lord and Saviour Jesus Christ—how is it that this subject is comparatively new to us? How is it that it seems studiously to have been kept back from our consideration? We believe that the parable of the Ten Virgins provides the answer—"They all slumbered and slept;" and when the cry was heard, "Behold, the Bridegroom cometh, go ye out to meet Him," they were troubled, and in haste, for they ought to have been watching and waiting for His coming, whereas they were asleep. In like manner the Church of Christ, whose attitude should be looking, expecting, and waiting for the coming of the Heavenly Bridegroom, is slumbering and sleeping—a melancholy and terrible fact, and itself a proof that the second coming of Christ is *pre*-millennial.

E. S. E.

WILL THE RAPTURE BE VISIBLE OR SECRET?

By R. Govett.

How many controversies would have been nipped in the bud, had the opposing parties first inquired, whether there was any such contrariety between the views held by each, as that it was impossible for *both* to be true!

The Hindoos have an instructive parable on this point. "Some blind men having heard much talk of the elephant, determined to *see* the animal, as they said, or to *feel* it, as we should say, and to describe it to their blind friends." The observers returned, after accomplishing their object, and each in his turn gave his account of what he had perceived

"An elephant," said the first, "is a great roundish block of an animal

out of which project two smooth, curved bones, and between them a rough, tapering, hairy cable, which is ever in motion."

"By no means," said the second; "an elephant consists of two vast straight, round pillars, on which he stands immoveably."

"'Tis not so," replied the third; "the pillars are not straight, but curved, and I felt most evidently in the bend the creature's joints."

"You are all wrong," replied the fourth; "an elephant is an animal like a huge tun of liquor. I stood nearly upright under it, and am sure of what I say."

"You are all mistaken," broke in the fifth and last; "the elephant is a creature, tapering like a snake, without a head, but with a bunch of hair at the end, kept in continual motion."

We can see the folly of the antagonism of these five observers, for we know that the animal, as a whole, contains all these parts. But how often do Christians fail to see, that in most of the questions on which opposite sides are taken among believers each party holds a portion of truth, and that the true unity of God's plan comprehends all the parts?

Such are the thoughts which have passed through my mind in considering the subject now to be discussed.

Mr. B. Newton puts the case thus:—

"Will the Second Advent of our Lord and Saviour, for which we wait, be secret, or in manifested glory? Will it terminate the age of human evil, or will evil still reign and triumph after it?"

To which, I suppose, that one should reply—"The Second Advent of our Lord will be *both secret and in manifested glory*. Its time and aspect of secrecy will come first, and then its outburst of glory." And with this key we unlock the second difficulty—"Will evil triumph after the Saviour's Advent?" During the *secret* Advent? *Yes*. After the *manifestation* of the glory? *No*.

This putting each truth in its place will, I believe, harmonize all the statements of the Word of God upon this subject. I address myself then, first, to consider the passages cited against the secret presence of Christ, and then to state the evidence in its favour.

The first passage cited against the secret presence is 1 Thess. iv. 16, 17. On this passage it is said—"Do such expressions as 'shout,' 'voice of the archangel,' and 'trump of God,' imply secrecy? What expression could be chosen to denote universality of manifestation if these do not?"

It seems to the writer, as if the shout, voice, and trump were audible sounds, not objects of sight. May not all these things take place without any glory manifested to the eye?—without any person being seen? These successive sounds would assure any men of faith, who were left behind on earth, that the Saviour had descended, and His people had gone up to Him. But unbelief would remain in the dark as to the meaning of those mighty voices.

"But may not the scene of the meeting of Jesus and His people be in the heavens loftily beyond human sight?" No, it is answered; the meeting is not to be in the heavenly places, but "in the air."* (v. 17.) This is

* In a note an observation is made that the birds in Genesis are cal'ed "the fowls of *the air*," but if the reader will look to the Hebrew in Genesis ii. 19, 20; i. 20, 26, 28; vii. 3, 23, he will see that it is "birds of *the heavens*."

true: it will be somewhere then within the limits of earth's atmosphere, which is calculated to extend for over fifty miles above the globe. Within those limits, however, the Saviour may effectually conceal Himself and His saints. Did He not do so when He even descended on the top of Mount Sinai? and when He dwelt in the pillar of cloud which led the host? Is it not predicted that He will do so? Psalm xviii. 9—"He bowed the heavens also, and came down, and *darkness was under His feet. . . . He made darkness His secret place; His pavilion about Him were dark waters and thick clouds of the skies*." And then comes, I suppose, the resurrection—"He sent from above, He took me, He drew me out of many waters." (v. 9, 11, 16.)

"But the word used to describe our meeting the Lord, signifies our coming with Him to the earth to which He is descending." Very true, but that neither proves *when* He and we shall descend, nor that we shall be seen in our ascent to Him.

"But Zech. xiv. 7, says—'It shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at even time it shall be light." That is spoken of the day in which the Lord's feet shall be set on Mount Olivet, and the mount shall part asunder by an earthquake. But it does not tell us that our ascent to Jesus, and His descent to the Mount of Olives will both take place in twenty-four hours.

In page 12 of the tract it is further supposed, that all the saved from Abel downwards will arise at once, that the Great Multitude of all nations will arise in glorified bodies, like that of our Lord, "and so be presented to the trembling and astonished eyes of men." To which I must say, that I am unable to find such statements in the Scripture before us.

But some would wrongly distinguish between the Saviour's "coming" and "manifestation." "The Scripture, it is said, recognizes believers as remaining on this earth till 'the coming' of the Lord, and we are commanded to wait for 'His coming,' but for His Epiphany [manifestation], say they, we are not to wait, because we are to be removed at His coming, which is long to precede His Epiphany." But this distinction Mr. N. convicts of error, by adducing 1 Tim. vi. 14—"Keep this commandment without spot, unrebukable, *until the Epiphany* of our Lord Jesus Christ." This proves, he says, that the saints are to remain on earth till the Epiphany. How can any obey the command till the manifestation of Christ, if they are to be removed before it? But may there not be a fallacy here close at hand? May there not be a manifestation of Christ's glory *to the saint*, before it is given *to the world*? If there be a secret presence as well as a manifested one, and the saint be caught up to the secret of His presence, then to wait for His *Presence*, and to wait for His *Epiphany*, are only two phrases signifying the same thing in substance. Until it be proved, that "the manifestation" can only mean the manifestation to the earthly men of unbelief below, there remains a very convenient loophole of escape, which we at once take advantage of.

If the Epiphany may mean the manifestation of our Lord to the saints borne up to Him, all difficulty is removed; and we can entirely agree with the passage which follows.

"In another passage (2 Tim. iv. 8) we find the saints described

those who 'love their Lord's Epiphany' because that Epiphany brings them their longed-for rest, and joy, and glory. To wait for His 'coming' [presence], therefore, is the same thing as waiting for His glorious Epiphany."

Here let me observe how important is accurate translation, and how the most careful students of Scripture may be misled, unless they refer to the inspired originals. Has not much of the mistake I am now combating arisen from the Greek word παρουσια being rendered "coming?" I suppose all scholars will admit that it signifies the juxtaposition of two objects—"the being present, presence," as Liddell and Scott give it. *The word in itself never signifies motion.* The context may, beyond doubt, imply it, and often does; but in itself it simply means "presence." Let us use that word, and much of the difficulty felt in this question will depart.

The apostle in 1 Thess. iv., gives us the two contrary motions which combine to produce "the presence" of Christ with His saints. He descends from heaven into the air; His saints are caught up t oHis presence. The living and the dead are then before His glory; as Moses and Elijah were on the Mount of Transfiguration. That that scene was a type of His presence, Peter assures us:—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." (2 Pet. i. 16—18.)

If the student bear in mind that there are several words relating to this subject which need to be distinguished, his course through the difficulties will be greatly expedited. There is a word which expresses motion, and is freely employed on this topic (ερχεσθαι). There is one that does not, yet is constantly in our version rendered "coming." This has, I feel assured, confounded many They say to themselves—"What jugglery is this, which makes a long period out of so simple an affair as the Lord's one unbroken movement towards earth? Jesus descends from the sky; how should you spread that one act over months and years?" But translate the very different word which is so important in the discussion by "presence," and you then at once understand how it may suppose many acts and a considerable period. You perceive that it may have two aspects—a secret and a manifested one, like the cloud of the presence at the Red Sea, which towards the enemy was dark, towards God's friends was brightness. So also should we use but one English word to express each of the two others, which enter so materially into this question.*

The work to be performed in the Presence cannot be effected in a moment. Let us look at some of the texts which speak of it.

Saints are to be patient till that time of the Presence. (James v. 7; 1 Thess. iv. 15.) They are to wait and hope for the revelation of Christ, which is another form of expression of the same thing.

* For αποκαλυψις propose "revelation;" for επιφανεια "manifestation."

(1 Pet. i.; 2 Thess. i. 7.) They will need patience; for the wicked will so thoroughly disbelieve it at last, as to taunt the faithful with the futility of their hope—"What is become of the promise of His presence?" (2 Pet. iii. 4.)

In spite of that, it will come, and they that are Christ's will awake at it. (1 Cor. xv. 23.) His saints will be assembled to Jesus at His descent. (2 Thess. ii. 1.) Before their Master they will appear, being presented by those through whom they were led to faith. (1 Thess. ii. 19.) There will their deeds be judged, and recompense rendered to each according to his works. (2 Cor. v. 9, 10; Matt. xvi. 27.) Paul then desired earnestly that believers should be found blameless in that day. (1 Thess. iii. 13.) For, if disobedient, they will be found ashamed. (1 John ii. 28.) But the faithful and obedient will receive praise, glory, joy. (1 Pet. i. 7, 13; iv. 13.)

This great work will demand time; it will be a fitting occupation, before the saints appear in the honours they have won.

Is it not possible by the help of these and like considerations to reconcile views which seem quite opposed to each other? "'Coming' and 'appearing' are used interchangeably, and belong not to two events, but to one?" Yes, if you refer the two words to different points of the same Presence—"coming," to the secret arrival from heaven; "appearing," to the Lord's display of Himself—first to the saints, and then to the earth. "If the saints are caught up at the coming of the Lord, so also is Antichrist destroyed by His *coming*, not *two* comings (Scripture never speaks of two comings), but the one glorious coming of our Lord, when 'in flaming fire He shall take vengeance on them that know not God.'" The difficulty suggested is solved very simply by putting "presence" here instead of "coming," and by adding, what the writer has omitted, that while the saints are caught up to the secret of His presence, the Antichrist is destroyed by "the *manifestation* of His presence." To the Church of Christ the secret of His presence is almost always presented; before the world the open appearing is set. "He cometh with clouds, and every eye shall see Him." The open manifestation is given by our Lord as the Jews' security against being deceived by false Messiahs. The secret rapture is the Church's hope; then comes the appearing with Christ in the glory. (Col. iii. 4.) The presence is comfort to the believer—dismay to Christ's foes.

But to return to the consideration of objections. 2 Thess. i. 6, 7, is appealed to. "Does this passage teach that rest (or relief) is to be given *before* Jesus' revelation in glory?" No; it does not; nor do we expect it before that day. "But it says, that the rest is to be when Christ is *revealed from heaven*. And that is more than revelation *in heaven* to the saint."

But this representation overlooks one-half of the apostle's teaching. He specifies the patience of the saints under the persecutions they were then enduring, and then adds—"Which is a manifest token of the righteous judgment of God, that ye may be accounted worthy of the kingdom of God, for which ye even suffer; seeing it is a righteous thing with God to recompense to those that trouble you, trouble; and to you the troubled rest with us, when the Lord shall be revealed from heaven."

The time of Christ's revelation from heaven is here noticed as being chiefly the season of trouble and destruction to the troublers of the

saints, and then, secondarily, of relief to them. Suppose we found in Scripture a passage like this—"Remember the mercy of Jehovah, how He gave you relief from your oppressors, when He by His power opened a way through the Red Sea, and swallowed up Pharaoh and his host in the depths." This would not deny that Israel had a commencing relief when they began to march out of Egypt, but it would depict the full and true deliverance as effected for them when they saw the Egyptians dead on the sea-shore.

Now the time of the Saviour's Presence is not strictly and properly the time of rest; it is the time of His entering into account with His servants, that He may know how much each has gained.

The time of enjoyment is after those points are adjusted, and their persecutors are destroyed.

We advance to consider Matt. xxiv. 27. In it Jesus compares His advent to the lightning, which fills at once with its brightness the east and the west. Thereupon our opponent asks with confidence—"Will any one, after reading this passage, venture to affirm that the word 'coming' is appropriated in the Scripture to a secret advent of the Lord?" Certainly I will not, whoever may. But I will venture to say, that while the manifestation of the Saviour's Presence is spoken of here, there may also be a secrecy of the presence which precedes it. But will you venture to affirm, too, "that His advent *precedes* the time of the unequalled tribulation?" I will be so bold, and hope to prove that it may be true.

1 Cor. i. 7 is the text next adduced. "We find the Corinthians described as 'waiting for the revelation of the Lord Jesus Christ.' Revelation is a word that emphatically indicates *manifestation*. It implies the drawing aside or removal of everything that veils or hides, and therefore it is always opposed to concealment or secrecy." Very true; but to whom is the revelation made? May it not be to the saint who is waiting for it?

1 John iii. 2 appears next on the field. "It is not yet manifested what we shall be; but we know that, when He shall be manifested, we shall be like Him; for we shall see Him as He is." "Can any words more simply declare that the time when we are to be changed into the likeness of our Lord, and to see Him as He is, is the time of His manifestation?" Certainly; and the time of the manifestation, specially considered, appears to be that when "*we*" saints "*see Him*."

From Matthew xxviii. 20, it is inferred that the saints are not to be removed till "the end of the age," for so long our Lord declares that He will be with them. The assumptions which underlie most of the following reasoning are, that there is but *one* rapture, and that *that* is of the whole Church. Now these appear to me to be mistakes. It seems to me certain that there will be several raptures of different parties, and at different times.

That which we may perhaps call the normal rapture of the Church as such, takes place with the trump of God, and with the Lord's descent from heaven into the air. (1 Thess. iv.) But there appears to be a rapture of reward before that. For the Great Multitude of Rev. vii. are gathered to the throne of God in the heaven, and dwell in the temple of God where Jesus is, before one of the trumpets has been sounded. It is not till the 14th chapter that Jesus has left the

temple, and has descended into the air, seated on the cloud, as the Crowned Reaper.

To certain watchful saints, observant of the Lord's return, it is promised as a special favour that they shall be kept out of the hour of temptation which is to invade the whole habitable earth. (Rev. iii. 10.) I suppose that this implies a rapture out of the earth; and that they are taken out of it before Satan is cast down, and the woe against earth and its inhabitants is uttered. (Rev. xii. 12.) In short, that they form a part of the symbolic Manchild which is caught up to God's throne, far above "the air," and that they are the stimulating cause of Satan's war, and of his defeat and ejection from on high.

Proceeding onward in that series of visions (Rev. xii.—xiv.), we find a company of 144,000 standing with Christ before the throne of God with its elders and living creatures. These are the Firstfruits. If we do not suppose them to form a part of the Manchild, we must suppose a special rapture appropriated to them. And then comes the general rapture of those found at last on the earth, which is designated, in symbolic language, as the harvest. Here, then, are at least two raptures.

But there are others. The two martyr-prophets, after being slain and lying dead at Jerusalem three days and a half, are caught up to Jesus as the angel in the cloud. (Rev. xi.) After the Wild Beast has arisen and slain many, a risen company stand on high before God on the sea of glass (Rev. xv.), just before the bowls of wrath are poured out on the world. But just before the very last bowl there is a company of the saints of God still on earth, to whom Jesus gives notice of His thief-like coming. These are in danger of being left behind amidst the terrors of that day, and the scoffs and persecutions of the ungodly, if not watchful. (Rev. xvi. 15.)

It will be enough, then, to accomplish Matthew xxviii. 20 if some of Christ's people (not necessarily those of the Church of Christ) be left on earth till "the end of the age."

But "there cannot be two first resurrections." Truly there cannot be. But when shall the first resurrection be considered as having taken place? May it not be after all the ranks of the risen are set before Christ in His millennial kingdom? The book which testifies of the first resurrection is the very one which most fully specifies the different periods of rapture. All are accounted partakers of the first resurrection who rise before the thousand years and enjoy with Christ that period of bliss. If Queen Victoria appointed two reviews on Hounslow Heath, one of all the troops who had fought bravely in the Crimea, and the other, after an interval of a month, to consist of all the Russians taken prisoners of war, it would be no barrier to our saying of those who appeared on the first occasion, "Happy and brave the partakers of the first review," though the columns and squadrons collected then arrived on the field at very different times.

From the parable of the wheat and tares Mr. N conjures up some formidable difficulties. On his theory, all Christendom is removed in a moment from the earth

Now to one who receives his ideas that the Saviour's kingdom is Christendom, that there are ten kingdoms in the Roman [illegible] that the follower of Antichrist are quite different from [illegible]

difficulties may be insurmountable. But if I doubt or deny these points, the argument is gone.

In his idea, "the end of the age" is not an indefinitely lengthened period, but an instant. Between the old age and the new there is no interval of transition. Here again we differ. "Harvest" nowhere means a day of twenty-four hours. It is a "season" (καιρος). Even in this very passage, verse 30, Scripture speaks of "the days" and of "the weeks of harvest." (Gen. xxx. 14; Josh. iii. 15; Ruth i. 22; ii. 21, 23; 2 Sam. xxi. 9; Prov. xxv. 13; Jer. v. 24; l. 16; li. 33.)

In our view, the tares abide after the wheat is taken into the garner; and their destruction is figured in the vintage of Rev. xiv. If so, of course harvest requires a considerable interval.

But this contradicts the prophecy, which says, "Gather ye together *first* the tares, and bind them in bundles to burn them, but gather the wheat into my barn." (30.) This objection arises from a mistake in the translation. The meaning of the passage is not that the tares are to be dealt with before the wheat; but that the tares are to be gathered together before they are bound. It should be, "*First* gather the tares, *then* bind them."* The case is the same as in 1 Thess. iv. 16, 17. "The dead in Christ shall *first* rise, *then* we who are alive and remain shall be caught up." It is no assertion that the dead in Christ shall arise before the wicked dead, true though that be.

Mr. N. next insists on the connection between 1. Cor. xv. and Isa. xxv. The words of Paul "connect the hour of our resurrection with the day of Israel's forgiveness." True, the time of the manifested swallowing up of death in resurrection is closely connected with the time of Israel's national forgiveness. But this does not prove that both occur on the same day. The swallowing up of death in victory is named by the prophet in connection with Christ's reign of glory on Mount Zion, and with the feast for all nations there. (Isa. xxiv. 23; xxv. 6.)

We are next referred for proof to Dan. xii. 1—3, and the writer asks, "But when is this to be? Is it at the time when Antichrist is about to arise, and Israel delivered over to him and to abomination? No; it is the time when the career of Antichrist (see Dan. xi.) shall be finished,—when he shall come to his end and none shall help him. THEN it is that Michael shall stand up to deliver Israel; THEN it is the sleeping saints will awake to life."

Why does Mr. N. alter the word used by Scripture? It is not said "then" as though these events happened one after the other in regular series. The expression employed by the Holy Ghost leaves ample liberty for our views. "And *at that time* [*in that season*, Dan. lxx.] shall Michael stand up . . . and there shall be a *time of trouble*, such as never was since there was a nation even to that same time: and *at that time* thy people shall be delivered. . . . . And many of them that sleep in the dust of the earth shall awake."

We quite agree with this. After Michael's standing up to aid comes the time of greatest trouble, and answerably the time of the greatest *sin*. In the season of Israel's deliverance occurs also a rapture of

* Πρωτον. Not πρωτα, as the other sense would require

saints. All this seems to me to look not ambiguously to Rev. xii. The Woman in heaven is Jerusalem. It is to her the time of trouble. There is a rapture of the Manchild, and Michael arms to defend him and eject Satan. Then comes war to earth.

Mr. N. has some observations next on the effects of the last trump, which are not proved, and which I do not admit. I proceed, therefore, to the text next cited. Acts iii. 19, 20, runs thus: "Repent, therefore, and turn, that there may come the seasons of refreshment from the presence of the Lord, and He may send Jesus Christ the prepared for you, whom heaven must receive till the times of the restoration of all things." (*Greek, and Critical editions.*)

Whereupon Mr. N. asks, "How could this be true, if the coming of the Lord Jesus from heaven is to be followed, not by 'the times of restitution,' but by the glory of Antichrist?" How should it be otherwise than true, if the "times of restitution" follow on the brief period of Antichrist?

The day of Antichrist's reign is in order to the times of restoration. His coming calls forth the two witnesses; one of whom—Elijah—is to "restore all things." "The coming of the Lord Jesus from heaven" is an ambiguous expression. It may mean Jesus' descent from the throne of God to the lower heaven or air; or it may mean His descent from the air to the earth. The Antichrist's reign is cotemporaneous with the time of Jesus' presence in the lower heaven; it is ended by His manifestation of Himself on high, and at His descent out of heaven to earth the times of refreshing and of restoration come in.

Psalm cx. is next put in requisition. "Sit thou at my right hand until I make thine enemies thy footstool." "How could this be true, if, when the Lord descends from heaven into the air, instead of finding His foes as a footstool set before Him, He were to find Israel and the nations about to enter on their last career of evil under Antichrist? The triumph of evil is not the same thing as its destruction." God does not promise in these words to destroy Christ's foes before He descends. He begins to make Christ's foes His footstool when the Lord comes down; and Jesus treads on them when they are fully collected beneath Him.

Rev. xx. 4 is brought to bear thus: "Some of those who partake the millennial reign have refused Antichrist's mark. Now this could not take place till Antichrist has appeared." This assumes that there is but one rapture, and we have shown the proof that there is more than one.

(To be concluded next month.)

THE INGATHERING OF ISRAEL.

By T. George Bell, LL.D.

THERE has been a great progress of prophetic truth amongst the Lord's people within the last quarter of a century; so that whilst numbers of real Christians were wont, twenty to thirty years ago, to declare that God was done with Israel as a nation, it is *now* only here and there that

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righteousness, as King of kings, and Lord of lords, executing judgment and justice in the earth. (Jer. xxiii. 5, 6.) "In his days shall the righteous prosper; and abundance of peace as long as the moon endureth." (Psalm lxxii. 7.) All that earth contains shall then be consecrated to His service and glory. "In that day" (the day of Christ's personal reign over the earth) "shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." (Zech. xiv. 20, 21.)

The millennial kingdom will be a visible embodiment, a tangible manifestation of the principles of the spiritual kingdom now established in believing hearts—redeeming grace, the love and holiness, the truth and righteousness of God. What is now concealed within will then be gloriously manifested before all nations. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 1, 3.) Now, what I want impressed on your mind is that the establishment of this glorious kingdom, in which Christ and His raised and glorified saints shall reign (see Rev. xx. 6), and the Lord's appearing are contemporaneous events. Paul connects the appearing and the kingdom in 2 Tim. iv. 1. Until the appearing there can be no visible kingdom. When the appearing takes place, then the kingdom shall be inaugurated, and the reign of Jesus begin in all its glory and blessedness.

As to the saying of my friend, that he would as soon be a Jew as a pre-millennialist, it is evident he had never reflected on the import of his words. A Jew rejects with contemptuous disdain the claims of Jesus of Nazareth, and blasphemes that Holy Name, at which every knee shall yet bow. A pre-millennialist, if one in the true sense of the word, supremely loves "the Lord who bought Him;" and for Him is willing to suffer the loss of all things. And why does he believe in the pre-millennial advent? Because God has most clearly revealed it to him, as plainly, fully, and blessedly, as salvation through the blood of the Lamb. A Jew is an intense hater of Jesus; a pre-millennialist is an intense lover. He loves supremely the Christ that has come, and the Christ that is to come—"that same Jesus." Who then would have the daring hardihood to say, "I would as soon be a Jew as a pre-millennialist?" Yet far are we from slighting the Jewish people. "As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." (Rom. xi. 28.) A glorious future yet awaits that remarkable people; and in their glory and blessedness shall the Gentile nations participate. That cannot be till the Lord reappears. It will then be blessedly manifested to those who are now the most incredulous, that our hopes were not built on the sand, but on the immutable Word of the Living God!

I am, yours, &c.,
PATRICK MORRISON.

Bradford-on-Avon.

REVELATION & MANIFESTATION.

DEAR SIR,—The juxtaposition in your April number of two letters, the one entitled "Coming and Appearing Different," and signed by William S. Ross, junr., and the other, "Coming and appearing the Same," and signed by Charles Underhill, appears to infer that you lay the subject open for consideration. I therefore beg leave to offer a few thoughts in favour of the doctrine held by your first named correspondent, and also an analysis of the texts upon which are based the arguments of the second.

The second coming of Christ must ever be dear to the waiting child of God, and it was refreshing to my soul to find the result of such deep thought and heavenly light in the letter of Mr. Ross, though I cannot endorse all his views. But that there is a distinction, marked in the Word, between the "coming of the Lord" and "the appearing of the Lord," I think I shall be able to demonstrate from those passages Mr. Underhill has selected to prove they are the same.

The Lord, the Holy Spirit, continually in the Word speaks of the second coming of Christ, and Christ Jesus Himself told of how He would come again and receive His people unto Himself. Now, where that coming is revealed to, or has reference to, believers, it is continually

connected with thoughts of joy and anticipation of the event, or of watchfulness and holiness of life in prospect of it; but where it is declared in connection with the ungodly, or has reference to the dealings of Christ with this world, it is nearly always associated with words of terrible power, wrath or vengeance.

It is the privilege of the Christian who lives by faith to know that every word of the Bible is inspired—that is, the words of the original writers. Not so with those of the translators; and it is in forgetting this fact that I think my dear brother in Christ, Charles Underhill, has erred. I trust he will pardon me for saying so, but I make the assertion in the cause of truth.

The doctrine in question was evidently not understood by our translators, from the fact that there are three words at least in the Greek Testament, all bearing upon this truth, which are rendered into English by the words "coming" and "appearing," and that, too, indiscriminately.

There is one word in the Greek—it is used in 1 Cor. i. 7—which will be best translated into English by the word REVELATION; it is used as a title to the prophetical writings of St. John, and refers to the unveiling of Christ to His people when they shall be caught up to meet Him in the air.

There is another, that has the same derivation as the word Epiphany, which is adopted in the rubric of the Church of England, and which refers to the disclosure of Christ to all who are dwelling upon the earth at the time of the second coming. It tells of a visible display of glory, and would, I think, be best translated by the word MANIFESTATION. At His manifestation He comes with His saints (Col. iii. 4), who have been with Him since His revelation. The revelation is private to the saints only; the manifestation is public to the world. The latter is attended with glory, which involves publicity.

There is also another word which refers to the second advent, similarly used in the Word; but this has no reference to a point of time, and may perhaps best be translated by the word PRESENCE. Will you now permit me to append a list of the texts quoted by my dear brother to prove that the "coming" and "appearing" are the same, with the words rendered by the translation I have suggested, and I have done. I think it will be evident there is always a distinction made between the coming or revelation to the saints, and the appearing or manifestation to the world.

"Waiting for the *revelation* of our Lord Jesus Christ." (1 Cor. i. 7. "Looking for the blessed hope, and the *manifestation* of the glory of the great God and our Saviour Jesus Christ." (Titus ii. 13.)

I have altered one or two other words here to obtain a literal translation, and I think I should not be wrong in affirming that the blessed hope referred to, the revelation of our Lord to His saints, was distinct from, and prior to, the manifestation of the glory.

"For what is our hope or crown of rejoicing? Are not even ye before our Lord Jesus Christ in His *presence*." (1 Thess. ii. 10.) "And when the chief Shepherd shall be *manifested*, ye shall receive the crown of glory that fadeth not away." (1 Pet. v. 4.)

The saints shall be manifested to be crowned before the world. (See Rev. v. 10.)

"When He shall come to be glorified in His saints and to be admired in all them that believe." (2 Thess. i. 10.)

"Come" and "glorified" are two distinct words in the original, and refer to the act which above is called the manifestation.

"When Christ, who is our life, shall be *manifested*, then shall ye also be *manifested* with Him in glory." (Col. iii. 4.)

"And now, little children, abide in Him; that, when He shall be *manifested*, we may have confidence and not be ashamed before Him in His *presence*." (1 Jno. ii. 28.)

"Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the *manifestation* of His *presence*." (2 Thess. ii. 8.)

Yours in Christ,
E. B.

Bromley, Kent.

RESURRECTION.

DEAR SIR,—Having read your correspondent, Mr. Underhill's, remarks in your April number, upon the identity of

the "coming" and "appearing" of Christ, I submit, with all deference to his, no doubt, seniority, and expressed views, a few concise remarks in support of my own more heterodox and feebly written suppositions, as to the total diversity of these two future events.

1. Mr. Underhill observes that "The resurrection of the pious dead (including not only the martyrs of Antichrist's reign, but all believers in all ages that have died in the faith), is fixed by the inspired apostle (Rev. xx. 4) at the *close* of the reign of the Man of Sin."

I do not think the Scripturality of this contemporaneous resurrection of *all* the dead in Christ, as occurring at this particular juncture, is at all so apparent as your correspondent seems to suppose. To hold this view exclusively, would be to obliterate of necessity Rev. iii. 10, and to render null and unnecessary Luke xxi. 36, &c.

2. I readily assent to his assertion respecting the emphatic import of John's testimony through the Spirit of "this (the resurrection of the just), being the *First* Resurrection," and admit as readily that had we not further Scripture evidence and support, the alleged Scriptural doctrine of an elected bride must here come to the ground. It is precisely here, however, that I am led to suppose one of its chief beauties consists, as also the beautiful harmony of God's Word shines forth.

It cannot be denied by any believer that this (the "First Resurrection"), is not in reality the *first*. Christ's was the FIRST, and Inspiration tells us in the same breath, that Christ was both the first to rise, and was also the FIRSTFRUITS likewise. (1 Cor. xv. 20, 23.) What *part* of the firstfruits he was is shown by Lev. xxiii. 10—13. But we further learn by the Spirit that the 144,000 souls to be redeemed from the earth, will be also "the FIRSTFRUITS unto God, and to the Lamb;" and the above cited chapter in Leviticus shows what part *they* are (verses 15—20) of the same spiritual firstfruits, as typified under the ceremonial law.

Wherefore this singular identity and yet dissimilitude!—one (Christ) being the "*wave sheaf*;" the other (His bride), the "*wave loaves*" of the material firstfruits. The former requiring no *sin*, but only sweet savour offerings, to be connected with its observance; the latter requiring *both* (verses 18, 19.) The latter, moreover, being baken with *leaven* (verse 17), (. . . . "redeemed from *the earth*" . . . . "from among *men*."—Rev. xiv. 3, 4.) which did not so much as touch the former, seeing that Christ, though a man, was immaculate. Is it not to show us that Jesus and His elected Philadelphian Bride will be *one* —one body and one flesh—in a way which will be strictly peculiar to themselves? And if so, may not she without any discrepancy or straining, much less manifest contradiction of Scripture truth, be supposed to participate in His FIRST resurrection, which, as before seen, has already taken place, and is consequently *a precedent* to the First Resurrection of the Apocalypse? especially as the Spirit so expressly declares they are both of one *kind* (*i.e.* firstfruits) having therefore, we may reasonably and credibly conclude, one resurrection (Christs' own) *common to them both*. Surely this may be esteemed admissable, even according to the fallible standard of our own short-sightedness?

Mr. Underhill will please observe, that I write from no other motive save to comply with his own expressed wish, and to endeavour to elucidate this more obscure part of our disputed prophetic subject, viz., the characteristic difference between the "Coming" and "Appearing" of our Lord.

The Lord Himself grant that it may be for our mutual edification and rejoicing over His superlatively precious, and perfect Word!

WILLIAM S. ROSS, JUN.

A MOST SOLEMN CONCLUSION.

DEAR SIR,—Thinking over the subject of my letter in your April number, in which I maintained the opinion (which I see no reason to alter) that while the Lord will gather in His "firstfruits"—His "wise virgins"—previous to the great tribulation, the unready, the "foolish virgins"—will be left to endure the fury of that "last and direct storm;" I have become deeply impressed with the conviction that it is the further teaching of the Scriptures, that all those who are "alive and remain," but *not* translated;" *i.e.*, the "foolish virgins," will, *without exception*, suffer martyrdom in the great tribulation under Antichrist.

I arrive at this most solemn conclusion thus: In Rev. xiii. 15, we read, "And he (*i.e.* Antichrist) had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that *whosoever* (ὅσοι ἄν) would not worship the image of the beast *should be killed*."

On the other hand, the awful fate of all who *do* "worship the beast and his image" is plainly declared to us in the following chapter. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and *whosoever* receiveth the mark of His name." (Rev. xiv. 9—11.)

Here, then, we have all those who are exposed to the tribulation (excepting Israel, of whom a remnant shall be saved. See Matt. xxiv. 15—22), divided into two classes, and are warned of the fate of each class respectively. (1.) We have those who "would not worship the image of the beast," their fate being *martyrdom*. (2.) We have those who "worship the beast and his image," their fate being *perdition*.

Of course none of the latter class can have any part in the first resurrection. And is it not equally clear that none of the former class can have any part in a second translation? That, in point of fact there can be no second translation? This seems to explain the remarkable fact, that in Rev. xx. 4, 5, there is no intimation of a translation; it speaks only of the *dead*, and prominently among them it mentions "the souls of them . . . that had not worshipped the beast, neither his image," &c. To miss the translation, then, is not only to miss admission to "the marriage supper of the Lamb," but also to incur the penalty of a martyr's death!

Surely, if these are indeed truths taught us in God's Holy Word, they demand our most serious consideration. They are no mere idle speculations, but, on the contrary, *intensely practical*. For let us be very sure, "the time is short." We know not how soon the Great Master may arise, and shut to the door. We know not how small a space is left wherein to obtain the needful oil. They could not enter Noah's ark who would not be warned by Noah's preaching; they "knew not until the flood came, and took them all away;" and as it was in the days of Noah, "so shall also the coming of the Son of man be." (Matt. xxiv. 39.)

I am, dear Sir, faithfully yours,
WILLIAM MAUDE.

Tranmere.

THE BIBLE-TAUGHT MAN.

SIR,—I congratulate you on your endeavour to draw the attention of the Church to the sublime and momentous truth of our Lord's second advent in person, which is a truth most surely taught in Scripture from Genesis to Revelation; for Enoch prophesied of His day, when he said, "The Lord cometh with ten thousand of His saints;" and the Revelation by St. John was of things which must shortly come to pass, and bears testimony to the same looked-for event; concluding the book with the fervent prayer, "Come, Lord Jesus, come quickly."

The Scriptures teach us, too, to look for the glorious appearing and kingdom of our Lord and Saviour Jesus Christ.

The Jews verily rebuke us, for though they overlook Christ's first coming in humiliation, to make a sacrifice for sin by the offering up of Himself, yet they, by the light of the Old Testament, do look for the coming of their Messiah to reign gloriously on the earth, with His ancient people once more restored to their native country—the Holy Land. I was in conversation with a very interesting and earnest Jew some short time since, and he said their rabbi, in a discourse he gave in the synagogue, said, "he believed there was a light shining and that ere long they might expect their Messiah." If they are ardently expecting Him, how much more ought we to cherish the hope. Truly, "Blindness in part has happened unto Israel, until that day," but it is only blindness

read. Every instance of genuine conversion to Jesus from among the family of Abraham according to the flesh, is to us a peculiar pleasure, mingled with a feeling of sadness at the thought that the great body of the Jews will shortly hail the false Christ.

The Javelin of Phinehas; or Christ's own Judgment upon Christendom; and more particularly upon the Union of Church and State. Being a full examination and comparison in their prophetic aspect, of the seven epistles of Revelations ii. and iii., and of the seven parables in Matthew xiii., wherein is proved to be recorded the verdict by the coming High Priest on the guilty deed committed by the professing Church with the Roman empire, and with the nations that compose it. By the Rev. WILLIAM LINCOLN, Minister of Beresford Chapel, Walworth. London: Simpkin, Marshall, and Co.

MR. LINCOLN deserves a hearing, if it were only from the fact that he has proved the sincerity of his convictions by personal sacrifice. But that is far from being all. This large volume is no holiday amusement; it is clearly the result of deep and long study, and great labour. As its title says, the writer holds the prophetic aspect of the apocalyptic epistles, and very elaborate is his vindication of this view. There are many strong things in this volume—facts which strike, and reasonings which arrest. The downward career of Christendom is, alas, too obvious, but a perusal of this volume makes it painfully apparent. We have but one critical word to say in all kindness: the book would be improved by the exclusion of thousands of superfluous words.

Hints on the Study and Reading of the Holy Scripture. Second Thousand. London: James Nisbet and Co.

THIS is a neat little book, well arranged, easily understood, and an excellent guide both in reading and studying the Sacred Volume. There are six chapters:—Introductory hints; devotional reading; parallel passages; references; systematic study; and parables. It is warmly recommended by the Bishop of Ripon, Dr. Hamilton, John Howard Hinton, W. M. Bunting, and Samuel Martin, the senior vice-presidents of the Young Men's Christian Association, the author being one of the earliest members of that valuable institution.

Shakespeare. A Tercentenary Sermon. By the REV. WILLIAM GRAHAM. London: Hamilton, Adams, and Co.

THIS sermon was preached in the United Presbyterian Church, Mount Pleasant, Liverpool, of which Mr. Graham is the respected minister, and it is printed at the request of the Literary Society in connection with the Church. For ourselves, we must say by way of protest, to save our conscience from participation in the gross idolatry, that the worship of Shakespeare during the last few months has been, in our judgment, a fearful national sin. The Son of God is not adored by many professing Christians as the memory of this gifted sinner has been by men of all ranks and professions! Men are taking lessons in man worship, and when the Man of Sin arises they will be quite ready to fall down before him. Mr. Graham's sermon abounds with good thoughts, clearly and vigourously expressed. His positions are well sustained, and his description of the value of the Bible is eloquent. His admiration of Shakespeare, however, has led him to build a fond hope on a very slight foundation; for the few religious allusions, in the works of the great dramatist, are as nothing compared with the enormous mass of profanity and pollution, which he has left as a destructive legacy to the world.

The Lord's Table; why turn your back upon it? By the REV. HUGH MC SORLEY, A.B, T.C.D.

THE writer of this earnest tract, is incumbent of St. Paul's, Tottenham, and a devout and able man. Believers in the Lord Jesus Christ, regenerated men, that is to say, Christians, those who have accepted salvation through the blood of the Lamb, should, all of them, without exception go gratefully to the table of the Lord, as He has graciously invited them. It is a most blessed privilege; would that it were prized by all believers as it should be! The circulation of this tract will doubtless call the attention of many to a sadly neglected duty.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1864.

EVANGELISM AND THE KINGDOM.

WE answer objections to the doctrine of the Lord's pre-millennial advent by pointing to His own Word. The inspiration of the Bible is not with us a theory to be defended, but a foundation truth assumed as unchallengeable—a postulate respecting which all question is impertinent and impious. Hence we direct the objector to chapter and verse, to text and context of holy men of God, who spake as they were moved by the Holy Ghost. If he is not satisfied, we cannot help it. We consider it our duty and privilege to receive with entire confidence what is written, in the full certainty that it is an unerring expression of the Divine mind for our instruction in the highest kind of truth. With deniers of inspiration we do not reason about grace and glory, and the unfolding of the eternal scheme through different dispensations; and with those who, whilst they professedly admit inspiration, practically deny it by explaining away the meaning of its language for the purpose of getting it to support some foregone conclusion, we have no mental fellowship. Nor are we at all troubled by the hard things which are said of us because of our loyalty to a doctrine which is necessarily abhorrent to an ungodly world, and which is distasteful and even alarming to the overwhelming majority of professing Christians. We must teach what we believe. We have counted the cost, and deliberately chosen our course, in humble dependence upon our blessed Lord. If He is graciously pleased to sustain us, and to teach us by His Spirit to speak the truth in love, we hope grace will also be given us meekly to submit to the temporary inconvenience of misrepresentation and coldness on the part of Christian brethren, for whom we cherish the most unfeigned regard,

are in this passage distinctly referred to. First, there is the Church, taken out from amongst the Gentiles. Second, there are the Jews and the restoration of the tabernacle of David, which is fallen down, as will be more distinctly seen by turning to the original passage in Amos ix. 9—15. Third, the Gentiles are blessed with the knowledge of the Lord. This last point will become abundantly clear by reference to the 8th of Zechariah, but specially the 23rd verse of that chapter.

The passage from the Acts may be taken as a master-key to a wide range of Scripture. The more it is studied the more its value will be seen, as unlocking many hitherto difficult and apparently obscure passages. It is one of those bold outlines, which, when once apprehended, will enable us without difficulty to fill in details.

Let us briefly recur to the passage. Simeon had been recalling to the minds of the apostles the new work which he had been emboldened to perform, by the vision of the sheet let down from heaven. He had been taught by that vision, that thenceforth God would cleanse that which previously had been unclean; in other words, that He would gather Gentile sinners, and give them an equal place and blessing with those taken out of His ancient people; notwithstanding the peculiar blessing which attached to them, as having the adoption, and the glory, and the covenants, and the giving of the law. This work, inaugurated by Peter, was afterwards confided by the Lord to the Apostle Paul, to whom, as he states, this grace was given that he should "preach amongst the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God; according to the eternal purpose which He purposed in Christ Jesus our Lord." The Gentiles were to be fellow heirs and of the same body, and partakers of the promise in Christ through the Gospel. A careful study of the Epistles to the Ephesians and Colossians shows that this mystery finds its solution in the marvellous relation which God, in the exceeding riches of His grace, has established between Christ and the Church. The creation of Eve of the flesh and bone of Adam set forth the germ of this mystery. The relationship of husband and wife is taken to set forth the same thing, which was ever before the apostle's mind. When he exhorts to love in the conjugal relationship, he concludes with these words—"This is a great mystery, but I speak concerning Christ and the Church."

The Church being gathered out of the Gentiles, we are told, after this (μετα ταυτα) the Lord will return and build again the tabernacle of David, which is fallen down. The connections of this passage (Amos ix. 9—15) are very striking. The ninth verse gives the threat, that the house of Israel shall "be *sifted amongst all nations*." Then judgment against the sinners of the people is declared: "All the sinners of my people shall die by the sword." Then comes in the promise of restoration quoted by the apostle, connected with the assurance of the bringing again of the captivity of Israel, and the planting them upon their own land, so that they shall no more be pulled up out of their land. Israel being thus restored, there still remains something to be done. Jesus is the Saviour of the world. He has bought the field in which His peculiar treasure was hid, and it therefore remains to see how blessing will flow forth to the world:—"That the residue of men

might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The statements found in the eighth chapter of Zechariah are most clear on this point: "I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God. . . . . And it shall come to pass, that as ye were a curse among the heathen, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing. . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is *a Jew*, saying, We will go with you, for we have heard that God is with you." Further, in the fourteenth chapter we read, that "it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

It is scarcely necessary to argue on statements like these. They speak of the Jews as Jews, a distinct people from the Church, and of the Gentiles as nations distinct from each of the other classes. Now it is clear that we can only hope to meet the opposition and infidelity of the present day by maintaining the plain, unforced, and obvious meaning of these Scriptures. Figures and symbols must of course be interpreted by sound rules, in accordance with the keys to their unfolding which the Scriptures give. Our great desire and aim should be to treat the Scriptures with perfect honesty and fairness; not wresting them, nor using the Word of God deceitfully; and nothing will conduce more to this end than the right division of the word of truth.

WILL THE RAPTURE BE VISIBLE OR SECRET?

By R. Govett.

(*Concluded from our last.*)

Thus we have gone through the texts quoted against the secret rapture, and have seen that they are very far from disproving it. I now take up the positive side, and shall cite passages which prove it.

My first witness will be Matthew xxiv. If the reader would truly understand that prophecy on Olivet, he must notice its twofold structure. Up to the end of verse 31, Jesus, in direct words, foretells the future; after that point He speaks in seven parables. The Fig-tree speaks of the state of Israel. The Days of Noah give the state of the world, and the sign to be experienced by the Church of Christ. The four next parables admit us into the effects of the Saviour's presence upon believers in Him; the two first leave us outside the Presence, but the Virgins and the Talents admit us within it. The [illegible] parable of the Sheep and Goats, which gives us the judgment of the Gentiles in connection with their conduct towards Israel.

Now, as the prophecy is twofold in its structure, so the persons to whom Jesus spoke had two aspects. In one view they were Jews; in the other disciples; not yet occupying the ground of the Church of Christ, for they believed not His death and resurrection, but they trusted in Jesus as the Messiah. Three questions are put to our Lord. The first was a wholly Jewish one—"When shall the temple be destroyed?" which the Saviour answers in verses 4—6.

There were two other questions.

1. WHAT SHALL BE THE SIGN OF THY PRESENCE?
2. AND WHAT THE SIGN "OF THE END OF THE AGE?"

To these two questions there are, I suppose, two answers—one in each great division of the prophecy. "What is the sign of the end of the age?" Answer—The preaching of the good news of our Lord's millennial reign among all nations (verse 14) in the first division: the tenderness and leaf bearing of the fig tree in the second division.

We must notice more at large the other question which bears directly on our subject.

After the preaching of the Gospel of the kingdom, the end of the age is to come. The next verses then describe the events of that season as they affect Israel and the earth. The abomination of desolation, or the statue of the false Christ, will be set up in the temple. Then men of Jerusalem and Judea who believe, flee. That is the day of greatest trouble. Then, if any should offer to point out to you Messiah as somewhere on the earth in secret, believe him not. It will not be possible that He should be so made known. He will be in secret on high, as the lightning within the cloud. He will reveal Himself to Israel in an instant in heaven, as the lightning which needs none to point it out.

After the great trouble the heavenly bodies will be darkened, "*and then shall appear the sign of the Son of man in heaven.*" Then the tribes mourn, and the Saviour Himself appears, and gathers all the scattered elect of Israel by sound of trumpet to their land.

All these events are events of the end of the age. *The sign of the Son of man in heaven shows that Jesus is secretly present on high.* And after the mourning of Israel which ensues (Zech. xii.) Jesus comes forth in manifested glory. Here, then, is our view established in the first division of the prophecy.

But a second sign of the presence is given in the parable of the Days of Noah.

1. "But of that day and hour none knoweth, no, not the angels of the heavens, but my Father only.
2. "But as the days of Noah were, so shall be also the Presence of the Son of man
"For as they were in the days that were before the Flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
"And recognized not until the Flood came, and took all away;
"So shall be also the Presence of the Son of man.
3. "Then shall two be in the field; one is taken, and one is left. Two (women) grinding at the mill; one is taken, and one is left.
4. "Watch therefore, for ye know not what hour your Lord is coming."

This seems to me very decisive. The giving a sign of the Presence shows that it is secret. We need no signal to make known to us the presence of what we see.

This appears to prove that the Presence is of some considerable duration. Twice is the word "presence" used: it precedes the description of the days of Noah; it follows after the declaration of the destruction of the ungodly. Thus it seems to tell us, that it spreads over the whole interval.

Three points especially in which it resembles that previous time are to be observed. Three divisions of those times are presented by our Lord.

1. The *days* of carelessness before the flood.
2. The unheeded sign of Noah's entry into the ark.
3. The destruction which ensued.

The time of the Saviour's Presence then occurs during the utter carelessness of unbelief on the part of man. Though Christ be close to the earth for judgment, they are ignorant of it, and living as though all would go on in its usual course. The Saviour's Presence therefore is secret.

Upon this time of unbelief the sign of the secret Presence intrudes. The Lord descended to tell Noah of the coming day of wrath, and to bid him make the ark of escape. He made and furnished it, and then he was commanded to enter. That was the turning point of judgment. The just man was taken out of the way of judgment, and then wrath descended on the sinners. The entry of Noah into the ark was a sign. In itself it indicated that the flood was close at hand: Noah must flee within, because the waters were ready to burst forth. It was a miraculous sign. How marvellous to have seen the creatures wild and tame, the pursued and the pursuer, enter the one refuge! The tiger and the fawn, the lion and the ox, the eagle and the dove, the great and the small, all hasten to their Deliverer. It was a sight sufficient to create the belief of something wonderful at hand.

But no! the godless discerned not its significance; they hardened their hearts against its lesson. "'Tis only some trick of Noah's! He and his sons have been taming these animals beforehand, to make us fancy that his delusion has some real support."

The Presence then has a sign similar to that of Noah's entry into the ark. It is an entry of the pleasers of God into a better ark. (Heb. xi. 5.) It is a miraculous sign—the sudden snatching of one from his place on earth to the Saviour's presence on high. The taken is taken to glory, like Enoch. He is taken away before the wrath descends. The watchful saint's ascent is the proof of Christ's descent. His sudden and mysterious absence from his place is the proof of a sudden and mysterious presence. He is taken from amidst his companions of earth to be a companion of his descended Lord. There is no appearing of the Lord here; there is a disappearing of His faithful ones. There is no mention of the Saviour's *appearing* in these parables, till that of the Sheep and Goats.

From the open field by day, and from the barred room at midnight, and in bed, Saints are caught away. (Luke xvii. 31)

The sudden disappearance of the faithful one is the sign of the commencement of the Presence; the cross in the sky the sign of its close. Both signs are given to Israel: the first to the Jewish disciple believing in Jesus as Messiah; the second to the unbelieving Jew, awakening him to a sense of his own and his father's sin in the rejection of Jesus

The rapture is a sign only to those left behind: the taken one is set within the veil, before the presence of our Lord. In the history of Elijah's rapture, which is peculiarly designed to illustrate this, there was a company of onlookers beside the taken and the left ones. They were the sons of the prophets; and Peter tells us that Israel occupies that place. (Acts iii. 25.) And Isaiah is instructed to tell us that Christ and His chosen ones are given for signs. (Isa. viii. 18.) The healing of the lame man in the temple Israel refused; but this sign in heaven they will own with weeping and mourning; and then the Saviour rides forth on the clouds which have long concealed Him, their enemies are overthrown, and the promised blessedness of their nation flows in with steady tide.

The present scene expounds to us the Saviour's words concerning His *thief-like coming*. And, accordingly, the first of the four next parables, which I call the PRESENCE PARABLES, takes up that aspect of the case. "You know not what hour your Lord is coming. But this you know, that if the master of the house had known in what watch the thief is coming, he would have watched, and not have suffered his house to be broken through. Wherefore, be ye also ready, for in such an hour as ye think not, the Son of man is coming."

Here the house is a man's faith, which contains his hope, his treasure; the householder, the man of faith. The thief is Christ. "Behold, I come as a thief." (Rev. xvi. 15; iii. 3; Mark xiii. 35—37.) The Saviour supposes that notice is given to a householder, that a thief is coming on a certain night. "At what hour?" is the inquiry. "Why, that I cannot say exactly; but it will be at the midnight watch." Now, while a man might say, "I cannot sit up all night," yet he will sit up three hours to prevent a robbery. He does so; the thief comes—finds the master stirring; and he is afraid to break in, and the householder receives no loss.

But the parable especially contemplates the case of the robbed householder. He goes to sleep, the thief breaks in, and carries off his jewels. He awakes in the morning, and discovers the opening at which the thief entered, and the loss he has sustained. He is bitterly vexed, because notice was given, and he says, "Had I but sat up, this robbery would not have taken place!"

This, then, is the Saviour's exposition of the previous scene of the taking and the leaving. The taken is the watchful householder, who has suffered no loss; his hope is realized in His Lord's presence. The left is the unwatchful one; he is robbed—robbed of his friend, with whom he once took sweet counsel—robbed of his hope of escaping the great tribulation, then close at hand. 'Tis sunshine and summer with his fellow on high; 'tis winter, and its biting blasts and chill snows, below.

This supposes, then, that both the taken and the left are *believers*. We might gather that from the conclusion of "the Days of Noah." "One is taken, and one is left." "On what principle does this severance take place?" you ask. "Is it an exhibition of the Lord's sovereignty, to which it becomes us humbly to bow, under a sense of our ignorance?" No; 'tis a scene presented to us in order to work upon our lives and hearts, and to spur us to diligence and watchfulness. "*Watch, therefore*," is the lesson which the Saviour derives from it.

That is, the difference is owing to the fact, that the one of these is watchful, and, therefore, is "taken;" the other is unwatchful, and, therefore, is "left." Jesus spoke this parable to believers only. The taking and leaving is a sign to the Jewish disciple. But the Lord having shown the outside of the Presence as a sign to believers of the nation, then takes disciples within the veil, and discovers to us the interior of the secret Presence, with its significance to us.

The taken and the left are found employed about their usual pursuits. This would not have been the case had any signal been given immediately before. Both, then, had been on their knees. The thief gives no signals of his whereabout. Jesus is now concealed, like the thief, in His pavilion of clouds; and with noiseless, rapid grasp He carries off His booty. It is the thief's glory that none sees him when he takes, and that his booty is hid and out of reach. Jesus steals, however, only His own jewels away from earth. The taken one, in a moment caught away from earth, is the proof of a mysterious and most wonderful robber. The choice, too, displays the intelligence of the thief. If a tree of peaches, partly ripe and partly unripe, were exposed to the eye and hand of a clever thief, he would take the ripe, and leave the unripe for another occasion. That is what Jesus does. If so, that necessitates, at least, *two* raptures; the first consisting of those ready at once; the other, of those left to ripen beneath the hot sun of persecution.

Then comes the manifestation of the Presence, when Jesus designedly casts off concealment; His beloved are with Him. That Jesus should pause in His descent from the heaven to the earth, manifesting Himself to His friends, ere He descends to smite His foes, is supported by the analogy of His resurrection. Jesus did not at once mount from the tomb to the heaven. He rose in a moment; but He abode in secret on earth for forty days, only discovering Himself to His own people, and then He ascended to the heaven. So then, we suppose, He will conceal Himself in the air for an undefined period on His way from heaven, before He comes down visibly and in vengeance to earth.

And now I adduce the last and most important text, with some corrections of the translation.

"But we beseech, you, brethren, by the presence of our Lord Jesus Christ, and our gathering together unto Him, that ye be not soon shaken from your intellect, nor be troubled, neither by spirit, nor by calculation, nor by letter as if from us, as though the day of the Lord* had set in. Let none deceive you by any means; for (that day shall not come) except there come the apostacy first, and the man of sin be revealed, the son of perdition, who opposeth himself to, and exalteth himself above, every being called God, or object of worship, so that he† sitteth in the temple of God, exhibiting himself because he is God."

"Remember ye not that when I was yet with you, I told you these things? And now ye know what hinders, in order that he might be revealed in his own season. For the mystery of lawlessness is already working, only there is the hinderer, until he remove out of the way. And then shall be revealed the lawless one, whom the Lord shall consume with the breath of His mouth, and strike powerless with the manifestation of His presence. Even Him, whose presence is according to the energy of Satan in all power, and signs, and wonders of falsehood," &c.

The Thessalonian saints had been terrified by three false testimonies

* This is the true reading as given by the best MSS. and critical editors.

† "As God" is omitted by best MSS. and critical editors.

corroborating the assertion, that "the great and *very terrible* day of the Lord" had set in. That is a period when the present day of salvation is over, and God is visiting in justice the long accumulated sins of the world. The earth lies under His displeasure, and the sinners of earth are to be cut off before His wrath. (Isa. xiii., xxiv., xxxiv., &c.; Zeph. i. 14—16.)

God's people were terrified: were they to endure the day of His wrath? No; the testimonies were false and forged.

That fearful time cannot come, till the wickedness of man has come to the full. So long as the nations of Europe are professedly Christ's servants, it will not arrive. But when vast bodies abandon Christianity and deny the true Messiah, then the gates will be opened for the entrance of the false. Jesus truly professed Himself God, and was worshipped. The Antichrist will blasphemously take the title of God, and require worship; sitting at length, as the object of adoration, in the restored temple of Jerusalem.

The apostacy had not come in Paul's day; it has not come yet. Lawlessness was secretly at work; but apostacy is open abandonment of the faith. Out of that infidelity springs lawlessness open and blasphemous. Men hate Christ because He curbs their lusts. Then they cast away His faith, and follow their lusts without any bridle. (Ps. ii. 2, 3.) Then the Lawless One, fit leader in this scene of wickedness, steps on the stage, and seduces all the non-elect by his display of miracle of every kind. He reigns until the Lord "*strikes him powerless with* THE MANIFESTATION *(Epiphany)* OF HIS PRESENCE." Does not this clearly intimate that there is *a secret of His presence* which has preceded? And when is that? The apostle has pointed out. What was the comfort he offered to the Thessalonian believers against their terrors? It was this, that come the day when it might, the presence of Jesus would precede it; and to that the watchful saints would be borne, so as not to be caught in the whirlwind of that fearful season. *The Presence of Jesus*, then, is the saints' security against *the day*. The Presence must precede the day; else the promise of the Presence and the assembling to Christ were no comfort against their fears of the day.

Nay, more; there were both a "hinderer" and a "hindrance" which prevented the apostacy and the Lawless One. The "hinderer" I suppose to be the Holy Spirit; the "hindrance," the watchful saints. They are the salt which prevents the world's putrefaction. When the Holy Spirit voluntarily returns on high and removes the salt which has kept its taste, the tasteless salt no longer prevents the world's putridity, but is itself cast out and trodden underfoot. Then lawlessness arises with open mouth; and its great leader appears, when those subject to Christ and when the great Leader of subjection sent down by Christ retire from the field. But the retirement is secret, for the lawless are not disturbed. The day of the Lord comes upon earth as a thief. (Luke xxi. 35; 1 Thess. v. 2.)

The saints that are looking for Christ are caught away before the apostacy; but the apostacy must precede and pave the way for the Lawless One's arrival. Now the Antichrist's reign is not disturbed by Christ's Presence till the close; but the saints have been caught away to His Presence before the Antichrist has appeared. The fact is, then, that the Saviour's Presence at first is in secret.

The order of events as given by this passage is most clear. There is, first, the Lord's descent, and then the time of His Presence begins—the saints' rapture—for Jesus is "our Deliverer from the coming wrath" (1 Thess. i. 10). Then comes the apostacy; then the Man of Sin (or the Lawless One), with his pretensions, miracles, and his acceptance by all the refusers of Christ. Then sets in the day of the Lord—in all its plagues, terrors, and destructions. Then comes the manifestation of the Presence, and Antichrist's power is at an end.

In order to help us to understand that the Saviour's Presence is a period of some duration, the Holy Ghost calls the false Christ's reign by the same word. "Whose *presence* is according to the energy of Satan." The false Christ is already in existence in secret, but his manifestation is for the present prevented. As the true Christ gathers to His presence the elect, so does the false Christ surround himself with the lost.

So long as the "hinderer" and "hindrance" are on earth—that is, up to the rapture of the wakeful saints—the sin of man cannot come to the full; and the apostacy has not arrived, much less the Man of Sin—great leader of the fully-developed lawless ones.

Is not this series of events clearly connected at every step as cause and effect?

The hinderer's abiding on earth prevents the development of defiance of God; the barriers removed, unbelief outflows. That arrived at its height, the great Chieftain of the lost is suffered to appear. It is time then that the day of wrath explode its artillery. Then comes the moment when Christ, for His elect's sake still on earth, flashes forth in splendour and power, to the paralyzing of His antagonist; and the Saviour's reign begins.

Jesus' presence with His saints does not prevent the apostacy, or the presence of the Man of Sin. The denial of Christ must have been prevented if He were visible. When the Presence does appear, it smites with dismay even the supernaturally-endowed usurper: how much more, then, the men of earth?

The Old Testament speaks both of the secret and of the manifested Presence. Ps. xviii. has been already cited. But there are other passages. "Oh how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the SECRET OF THY PRESENCE from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." (Ps. xxxi. 19, 20.) "He that dwelleth in the *secret place of the Most High* shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." (Ps. xci. 1, 2.) And Jeremiah, after declaring that the cup of wrath shall be drunk by the Gentiles after Israel has partaken of it, grandly says, "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord." (Jer

xxv. 30, 31.) And then comes the Lord's appearing. Like the lion long hidden in ambush, He comes forth. "He hath forsaken His covert, as the lion; for their land is desolate because of the fierceness of the oppressor, and because of His fierce anger." (Jer. xxv. 38.)

Lastly, the analogy of Jehovah's coming to Sinai may help us. He descended on the mount, but was hid in cloud. Israel saw Him not, though He gave forth a voice, and the sound of the trump was terrible. The elders then went up, and the glory afterwards appeared.

The Transfiguration adds hereto its decided testimony. That specimen of the Saviour's Presence took place before select disciples who were taken secretly, and beheld the scene by themselves in private. (Mark ix. 2.) That glory was shown to them by night, and they were bid to keep it a secret till after the resurrection of our Lord. They did so. (Luke ix. 32—36.) They abode too some time on the mount, not descending till the next day (v. 37); and to this very hour the spot of so wonderful an exhibition is a secret. Most are persuaded that it could not have taken place on mount Tabor, which had, it appears, buildings upon its summit.

JERUSALEM DURING THE MILLENNIUM.

By John Mason, L.R.C.S.E.

The texts already quoted from Scripture would be sufficient to prove that the Jews a "second time" restored to their own land and the favour of Jehovah, and delivered from their enemies, would labour with earnest zeal and with wonderful success to rebuild the cities of the Holy Land, and especially their beloved Jerusalem, which would afterwards become the city of the Great King, and the religious metropolis of the world. But as these truths are but little attended to, we shall adduce several other portions of Scripture bearing on the same subject.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old. . . . . And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos ix. 11, 14, 15.) "For the people shall dwell in Zion at Jerusalem. Thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry: when He shall hear it, He will answer thee. And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and

thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or when ye turn to the left" (Isa. xxx. 19, 20, 21.) "Thine eyes shall see the king in His beauty: they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams. . . . For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King. He will save us." (Is. xxxiii. 17, 20, 22.) "Therefore my people shall know my name: therefore they shall know in that day that I am He that doth speak. Behold, it is I. How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. lii. 6, 7, 8; lx.)

That these promises may be fulfilled, Zion must be rebuilt—Jerusalem must recover more than her former glory. The Lord must come to reign in her, to be her Prince and Lawgiver, and show Himself in her midst in all His glory. Zion must have a lasting peace. Israel must see with their eyes and hear with their ears the Teacher of righteousness and truth. Israel must be filled with holy fear and holy joy.

Nothing of this has yet taken place. Jerusalem despised and rejected the Lord Jesus Christ at His first coming. Far from receiving the blessings promised by the prophet, the Lord's first coming was the occasion of the greatest crime, and of the most terrible punishment to Israel, which continues to this day. The blessed change announced by the prophet Isaiah is then reserved for the future. But if the true Lawgiver—if the Great King—if the Redeemer in person—the Holy One of Israel, the Just One, is to establish His throne in Jerusalem, this city must then become the metropolis of the world, the grand centre and seat of civil and ecclesiastical power.

To these conclusions, which are so evident, we may add a few more texts of Scripture bearing on the same truth. "Turn, O backsliding children, saith the Lord God; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you unto Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time *they shall call Jerusalem the throne of the Lord*, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." (Jer. iii. 14—17.)

The children of Israel have not yet responded to this affectionate invitation of the Lord; their rebellion still continues. Zion is still an

Accordingly, what do we behold? Under the softened designation of 'Spiritualism,' we see the resurrection in fifty-fold magnitude, intensity, and boldness of old Pagan demonism and Jewish witchcraft; a sin which is more severely denounced in the Bible than the grossest sensual crimes, and which, in the present dispensation of the Spirit, must be regarded by God as an infinite affront to the Holy Ghost. I do not wonder, therefore, that America, the modern cradle of this abomination, worse, tenfold worse, in God's sight, than slavery itself—that America, the source and strength of this demonism, where millions in open day practise its black arts, should now be the theatre of universal devastation bloodshed, and woe. Under the scientific name of *mediums*, we see thousands of veritable necromancers and soothsayers, damsels possessed with spirits of divination, and men inspired by the god and prince of this world. I know that this statement will encounter incredulity from some, and contempt from others; but little do such sneerers imagine the amount of evidence they are ignoring."

Personal Experience of Roman Catholicism; with Incidents of Convent Life. By Mrs. RICHARDSON (late Miss Eliza Smith). London: C. E. Crocker, 112, Pentonville-road.

FASCINATED in romantic youth by the gaudy magnificence of Romanism, and the ideal holiness of its conventual system, this lady gave way to her "unbridled imagination," left home and distressed hearts behind her, and became what she wished to be, a Roman Catholic and the inmate of a convent. She would not listen to parental entreaty and the earnest remonstrances of wiser and older persons than herself, and the result was terrible, agonizing disappointment. We confess that we have read the tale of her griefs with something like satisfation. Foolish Miss Eliza Smith!—foolish moth that burns its pretty wings! Well, there is nothing like experimental philosophy, after all, and Mrs. Richardson has purchased wisdom in the bosom of holy Church, which she very properly employs in this book to deter other novel-reading young ladies from copying her career. We hope it will have that effect. The narrative has every appearance of perfect truthfulness, so far as it goes, but the fair writer does not, cannot tell all she knows. Her gratitude to the Lord for opening her eyes to the divine way of salvation and delivering her from the snare is very beautiful, and the vehement earnestness with which she implores others to keep clear of Romanism is proof positive of the mental agony she has endured.

Jewish Hope, with its Concomitant Events, the Key to the Prophetic Parables. Illustrated by the Exposition of the Parable of the Tares.

"Avenge Me of Mine Adversary," Not the Cry of the Church of God. Being an Exposition of the Parable of the Importunate Widow: with Remarks on the Imprecatory Psalms.

Apocalyptic Interpretation; or, the Apocalypse Intelligible not in any History of the Past, as alleged by the Rev. E. B. Elliot, but in the Light of "the Day when the Son of man is Revealed." London: James Nisbet and Co.

THESE three pamphlets are from the pen of the Rev. James Kelly, M.A., Incumbent of St. George's, Liverpool, a distinguished writer on prophecy, with whose works, doubtless, many of our readers are familiar. The titles of the pamphlets indicate their respective objects very clearly, but the force of Mr. Kelly's style, the skill of his logic, and the keenness of his criticisms cannot be known without a perusal of them. He has also favoured us with a small volume, which we consider eminently valuable at the present moment, namely, "Inspiration: A Dialogue between a Christian and his Pastor." We heartily commend these excellent publications to the study of our readers.

Copy

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1864.

THE PARABLES AND THE KINGDOM.

THE Hebrew prophets are cruelly misrepresented when exhibited as austere and gloomy men, taking pleasure in utterances of destruction, calamity, and woe. On the contrary, they were men at whose hearts the flame of patriotism glowed with intense warmth—men of deep and ardent piety, who groaned in spirit over the defections of their countrymen from that splendid standard of morality which the God of Abraham had given them—and men who felt every woe which they pronounced upon the wicked of their nation rushing to their own souls with a pang of agony. They prophesied evil against the guilty under the compulsion of truth. Duty took precedence of choice. Committed to the service of God, they could not consult the preferences of men, nor purchase popularity at the expense of integrity. Hence the marked distinction between the true and the false prophets; and hence also an evidence that the former were divinely directed in what they said. Could it afford Ezekiel, for example, any satisfaction, except that which springs from obedience, to give forth the following ominous oracle? "The word of the Lord," he writes, "came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God: A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and

prophet Daniel describes it in words of precisely similar import. Joel speaks of it as "a day of darkness and of gloominess, a day of clouds and of thick darkness." Isaiah draws it in these fearfully dark colours, bursting out at the close in ineffable splendour:—

"The terror, and the pit, and the snare,
Are upon thee, O inhabitant of the land!
And it shall be that he who fleeth from the voice of the terror
Shall fall into the pit;
And he that cometh up from the midst of the pit
Shall be taken in the snare;
For the flood-gates from on high are opened,
And the foundations of the earth do shake.
The land is grievously shaken;
The land is utterly shattered to pieces;
The land is violently moved;
The land reeleth like a drunkard;
And it moveth to and fro like a hammock:
For her iniquity lieth heavy upon her,
And she shall rise no more.
And it shall be in that day,
The Lord shall punish the host of the high ones that are on high,
And the kings of the earth upon the earth, [the dungeon,
And they shall be gathered together as prisoners are gathered together for
And shall be shut up in the prison,
And after many days they shall be visited.
And the moon shall be confounded,
And the sun ashamed,
When the Lord of hosts *shall reign in mount Zion, and in Jerusalem,*
And before His ancients GLORIOUSLY."

Paul characterizes it in these terms: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Peter calls attention to it in language still more awful. And once, and again, and a third time, even since His ascension to heaven, does the intense solicitude of the Redeemer's heart on this unutterably momentous point lead Him to call to the earth concerning it. Thus to the Church in Sardis: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Again, under the sixth vial: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." And a third time, at the very close of the Book of Revelation, which is distinctly and emphatically the revelation of the Majestic Speaker in person, He proclaims, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." He

"that heareth" this is commanded to say, "Come." But, alas! this responsive invitation is heard from not one in ten thousand of those who profess to love the Divine Speaker. Still, as if reluctant to drop the theme of returning to the Church which He loved with an everlasting love, and purchased with His blood, He adds once more, and it is His very *last utterance* to man, "SURELY I COME QUICKLY." Were His followers wise they would reply, with a shout of earnestness that would bring Him down to their help and joy, "AMEN! EVEN SO, COME, LORD JESUS!"

GOOD GOVERNMENT THE WANT OF THE RACE.*

THAT Christianity is an eminently spiritual religion all who understand it must admit. The fundamental principle of the Messiah's kingdom is His reign over the heart, bringing all its affections and impulses into subjection to the will of God. This is the germ on which everything else depends. He who is not spiritually renewed, and morally assimilated to Christ, has neither part nor lot in Christ's kingdom, whatever may be his birth, blood, or external relations. "However different the extent and outward form of the kingdom," says a distinguished author, "however great its ultimate triumph and glories, this is still its peculiar feature and character—God the Saviour reigning supreme in the heart of the once-alienated and rebellious sinner, and all dispensations are but hastening on this great result the more fully over all the earth." We would ignore the most glorious and most distinguished feature of Christianity if we were for a moment to think differently. It is, therefore, to be presumed that the Saviour and His inspired servants should set forth this point with marked perspicuity. And we would especially expect them to express themselves strongly on this feature of the kingdom, as there were many of their hearers who had quite lost sight of it. It was the most serious mistake of the Jews, not that they expected Christ as a triumphing Lord, but that they did not comprehend how He was at the same time to be a spiritual Redeemer, and that the blessings of His glorious reign were to extend only to those who should be inwardly subjected to His holy will. They thought their lineal descent from Abraham, and their formal submission to the Mosaic ritual, presented all that was needful to secure for them the full benefit of the sublime achievements of their expected King. This was a disease needing to be cauterized. Hence, when the Pharisees asked Jesus "when the kingdom of God

* Extracted from an exceedingly able and valuable volume, entitled "*The Last Times and the Great Consummation.*" By JOSIAH A. SPISS, D.D., Philadelphia, U.S.A.

should come," He at once struck at the root of their false hopes, and called them back from their dreams of glory to those first rudiments without which neither Jew nor Gentile shall ever see the kingdom of God. "He answered and said, The kingdom of God cometh not with observation." That is, the essence of the Messianic reign does not lie in the pomp, show, and outward demonstrations of power for which they were looking. "Neither shall they say, Lo here! or, Lo there!" as if it were to be set up with mere physical victories. "*The kingdom of God is within you.*" Its seat is in the heart, and unless first found in the heart it will never be found at all. This is what they had overlooked; and this is all this passage teaches. It is to the same point that Paul speaks when he says, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." The antithesis which he presents is not between a visible personal reign of Christ, and a mere reign by His Spirit and grace, but between the true prerequisite spiritual submission to Christ, and that mere ceremonial righteousness upon which the Jews so much boasted and relied. But the fact that a man's heart must be renewed and purified as a condition of participation in the blessings of the mediatorial kingdom by no means proves that that kingdom is not hereafter to take form, and be outwardly manifested in a triumphant personal reign of the Saviour in this world. For if we interpret these words so as to confine the Divine kingdom to the heart, and to righteousness, peace, and joy in the Holy Ghost, we necessarily exclude from it the outward church, the sacraments, and a future home in heaven. And yet, if we dare extend the limits of the Divine kingdom beyond the mere inward experiences of the soul, there is nothing to prevent us from extending it so as to embrace also the future personal reign of the Messiah upon earth. For if the present existence of the kingdom in men's hearts is reconcilable with the hope of a more glorious form of the kingdom in the heavenly world, it is equally reconcilable, and on the same grounds, with the doctrine of the future princely reign of Christ over the nations.

Another passage often misquoted upon this subject is that where Christ says, "*My kingdom is not* FROM *this world.*" When He uttered these words He was on His trial before Pilate. He had been accused of treasonable purposes. Pilate, therefore, asked Him whether He was a king. He boldly affirmed that He was a king. But to quiet their apprehensions that He was about to undertake to subvert the existing authorities by carnal violence, He qualified His avowal; and these words contain the qualification. He does not say that His kingdom is not to be located upon earth, for it is located here. His church and all its ordinances are on earth. The children of the kingdom live and operate in this world. He only says His kingdom is not *from* this world, that it is of heavenly origin, and that it is to be set up by supernatural means, and not by human prowess or the might of earthly arms. That this is what He means, and all that He means, is evident from all the circumstances of the case, and is made abundantly clear from the additional words, "*Else would my servants fight, that I should not be delivered to the Jews.*" Why did He not allow His servants to fight? Because His kingdom was not to be

built up in that style. He is to enter upon His throne by a different process. He is to receive His dominion from above, and not from beneath. The Lord will give it to Him. It will not come *out of* this world.

I may, therefore, say, with perfect safety, that there is nothing in the New Testament to contradict the cherished expectations, that the Messiah is to reign as a great prince on David's throne in this world.

Nay, I go further, and say that there is much in the New Testament tending directly to confirm and deepen these prevailing expectations. Look for a moment at what the angel said to Mary when he came to announce to her the birth of the expected Christ. Gabriel there says to the Virgin, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS; He shall be great, and shall be called the Son of the Highest." These are plain words. All understand them just as they stand. And what follows is equally plain, and by all sound principles of interpretation must be taken as equally literal:—"*And the Lord shall give Him the* THRONE OF HIS FATHER DAVID. AND HE SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER; *and of His kingdom there shall be no end.*" Now, what effect could such an announcement have upon those who were looking for the Christ as a great reigning prince, but to establish and fix all their prepossessions concerning Him in that respect? And when His virgin mother first brought Him as a babe to the temple, Simeon and Anna, by direct Divine inspiration, spoke of Him as the consolation for which Israel was looking, and as the one to accomplish *in Jerusalem* the very redemption which Judah was expecting. What could be the tendency of such utterances, but to make the people who heard them still more enthusiastic in the hopes they were cherishing? When Nathanael first recognized the Saviour's Messiahship, and addressed him as "Rabbi, the Son of God, *the King of Israel*," he evidently conceived of that kingship according to the prevailing belief of the time. And yet Christ passed it as a proper conception, and replied to it in a way which could only give intensity to the anticipations that were entertained. When the five thousand, who had been miraculously fed in the wilderness, would have taken Him by force, and placed Him on the throne, He withdrew Himself; for His time for that had not yet come; neither was that the way in which He was to obtain His crown. But He uttered not a word of censure to indicate that they were wrong in looking upon Him as He who should hold earthly dominion, and reign with authority like that with which they desired to invest Him. When He made His triumphal entry into Jerusalem, and the people around Him shouted, "*Blessed be the King!*" "*Blessed be the kingdom of our father David which cometh in the name of the Lord!*" "*Hosannah to the Son of David!*" what did they mean? Did they not thereby point to Him as their expected Messiah, who should break the power of their enemies, renew the Jewish throne, establish an earthly empire, and reign as a mighty prince? What else could they have meant? And yet Jesus received it all with approbation, and never once so much as hinted that they were the least mistaken. Nay, when the enraged Jewish officials came to Him, angrily complaining of what had been said of Him by the shouting multitude, He not only sided with the applauding people, but

declared that if these held their peace the stones themselves would cry out. What more impressive endorsement could He possibly have given to what the exulting crowd had uttered? Did He not thus acquiesce in their views? Did He not thus most effectually set His seal of sanction to the proclamation, and emphatically declare Himself the King of the Jews, who should restore and occupy the throne of David, and reign in Mount Zion according to the letter of prophecy? And so again, when the mother of Zebedee's children asked Him that her two sons might sit as ministers of state, the one on His right hand and the other on His left *in His kingdom*, she doubtless conceived of that kingdom as a princely reign in this world. Her request is amply indicative of this. But if she was wrong, the Saviour's answer certainly went much further to confirm her views than to undeceive her. True, He did not agree to grant her desire; but He left her under the belief that there are such places to be filled in His empire, and that they are reserved for those for whom the Father has prepared them. Are we to suppose the holy Jesus capable of encouraging delusion? He knew what sort of views that woman had of His kingdom; and if it were not in His purpose to establish that kingdom as she apprehended that He would, His conduct and answer are quite inexplicable. The prayer of the penitent thief on the cross presents a similar case. That heart-broken sufferer besought the Saviour to remember him when He came *in His kingdom*. His ideas of that kingdom were doubtless, in the main at least, just what were generally entertained. And the Saviour answered him without intimating that he was at all mistaken, and left him to die under the impression with which he uttered the prayer. See, also, with what firmness the Saviour expressed Himself when before Pilate. He was there charged with conspiracy and treason. The question of Pilate was addressed directly to His political pretensions. His accusers were standing by, eagerly watching for the smallest intimations on which they might secure His condemnation. But His great spirit did not quail. Rising up in the sublime dignity which belonged to His high nature, He boldly affirmed His claim to royal appointment and power. And then, at the last, having spent forty days with His disciples after His resurrection from the dead, "speaking of the things pertaining to the kingdom of God," how impressive is the sanction which He gave to the fond expectations concerning His earthly princedom. Certainly, all these special instructions to His disciples upon this particular subject left them no room for any further misunderstanding. And yet, at the last hour of His stay on earth, we find them still identifying the Messiah's reign with the restoration of the Jewish throne, and Christ Himself still replying to them in a way which could only deepen and strengthen their ideas of the matter. If there were nothing else upon the subject in the New Testament but this account of Christ's last interview with His disciples, it would be enough upon which to base the belief that it is His purpose, at the appointed time, to revive the throne of David, and to reign personally upon earth. They expected Him to "restore the kingdom to Israel," wished to know the time; and all He said, and the last He said, was, that they were not "to know the time."

There is also another class of New Testament passages equally, if not still more strongly, corroborative of the common expectations of the Messianic reign. When the disciples asked the Saviour what they should have in return for their sacrifices in His cause, He replied, "*When the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*" "I appoint unto you *a kingdom, as my Father hath appointed unto me*, that ye may eat and drink at my table *in my kingdom, and sit on thrones, judging the twelve tribes of Israel.*" "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. . . . . When ye see these things come to pass, know ye that the *kingdom of God is nigh at hand.* Verily, this γενεὰ"—this Jewish race—"shall not pass away"—not cease from being a distinct people—"TILL ALL BE FULFILLED." He here appropriates to Himself a future kingdom. He says that it is to be set up at the expiration of the Gentile dominancy, and while the Jews still continue as a distinct race. He says that the apostles are to share in the administrations of that kingdom as judges of the twelve tribes of Israel. And what effect would such declarations produce upon the minds of men who contemplated the Messiah's reign as a literal kingdom upon earth? What language could have been framed that would more certainly have been interpreted in favour of their views? May we not then set it down as settled and clear that the New Testament, so far from contradicting the literal statements of the old, or the expectations founded thereon, speaks in the same strain, and fans those anticipations into greater brightness and intensity?

But again I remark, that the Scriptures explicitly speak of the setting up of a kingdom in connection with the Saviour's final advent, which answers exactly to the literal predictions of the ancient prophets which I have quoted, and to the expectations of the Jews and His first disciples. Upon this point the text itself is conclusive. All agree that it refers to the Saviour's coming in glory to judge the world—to His personal coming at the end of the present dispensation. And it is here affirmed, with an explicitness which cannot be evaded, that at the period of His coming there is to be "*given Him dominion, and glory, and a kingdom, that all people,* NATIONS *and languages* SHOULD SERVE HIM: *His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*" And that there might be no misunderstanding or mistake about the matter an angel explains the vision, and says that the blasphemous and persecuting power denoted by the little horn is to prevail against the saints until "*the judgment shall sit,*" and THEN "*the kingdom, and dominion, and the greatness of the kingdom* UNDER THE WHOLE HEAVEN, *shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and* ALL DOMINIONS SHALL SERVE AND OBEY HIM." These words describe a literal kingdom, a universal kingdom, a kingdom *under* the heavens, over the nations and tribes of this world, and which is only to be set up at the session of the judgment, and the coming of the Son of man in the clouds.

Look, also, at the vision of the great golden-headed image, and the stone cut from the mountains without hands, which smote the great

image, broke it and filled all the earth. We have there an epitome of this world's history; first, the four great monarchies beginning with Babylon, and extending down to the sovereignties which now occupy the territory of the ancient Roman empire; second, the utter extinction of these monster powers during the regency of the ten kingdoms into which the Roman empire was ultimately divided; and third, the setting up in their place of a divine, universal, and eternal empire, symbolized by the stone from the mountains. Daniel thus interprets the vision:—"*In the days of these kings*"—that is, in the days of the kingdoms denoted by the ten toes of the great image, during the existence of the Roman empire in its last form of ten kindred regencies —"*shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*" Some have supposed that the introduction of Christianity is here meant; but Dr. Berg has justly remarked that "*this view is not tenable.*" When Christianity was introduced, the Roman empire was yet *one*. It was not divided into its ultimate ten parts for hundreds of years afterwards. Besides, Christianity is not *a kingdom* in the sense in which the prophet is here using that word. This kingdom denoted by the mystic stone, which God is to set up, and which is to stand for ever, is so related to the other kingdoms mentioned that we must necessarily assign to it something of a similar nature. Tillinghast says, "In respect of nature it is the same with the kingdoms represented by the great image; *i.e., it is outward as they are outward;* which appears:—1. From the general scope and drift of the prophecy, which runs upon outward kingdoms. All the first four kingdoms, or monarchies, are outward, as none can deny; why then the Holy Ghost, in speaking of the fifth and last, should so far vary the scope as to glide from the outward kingdom to the inward, ought, besides the bare say-so, to have some solid and substantial reason brought for it by those, whosoever they are, that either do or shall assert it. 2. Because it is not proper to say that a bare spiritual kingdom, considered only as spiritual, should break in pieces, beat to very chaff, grind to powder the great image, *i.e.*, destroy the very being of worldly kingdoms, which work is yet, notwithstanding, done by this stone. Indeed, Christ's spiritual kingdom may, by that light and life which it gives forth, much refine and reform outward kingdoms; but when once the work comes to breaking, and breaking in pieces, *i.e.*, subverting kingdoms, razing their very foundations and destroying their very being, as they the kings of this world are here, unless we conceive God to do it by a miracle, must we also conceive some other hand besides a spiritual put to the work. 3. Because the stone, to the end there might not be a vacancy in the world, comes straightway in the place and room of the great image, so soon as the same is totally broken. For as the great image, while standing, bears rule over all the earth, so the same being broken, the stone becomes a mountain and fills the whole earth, *therefore must the kingdom of the stone be such a kingdom as was that of the great image, viz.*, OUTWARD; or otherwise, the coming of that, in place of the other now taken away, could not supply the want of the other."

This quotation is long, involved and robed in the quaintness of two centuries ago, but it is perfectly conclusive upon the point that the stone-kingdom which God is to set up, and which is to consume and destroy all other kingdoms and stand for ever, is a literal, real, outward, terrestrial empire. The time when that kingdom is to be set up is the time when the last forms of usurped dominion, denoted by the ten toes of the great image, are to be broken in pieces. The ten toes of that image are acknowledged on all hands to be the same as the ten-horned wild beast of John. The ten-horned wild beast is only to be taken and destroyed when the heavens shall open and the Son of God come forth to tread the winepress of God's wrath, and give judgment to the martyrs and saints. *Therefore the coming of Christ is to be attended with the setting up of a visible, outward, universal, divine, and eternal empire*, such as the Jews associated with the Messianic reign.

The Saviour Himself has spoken of the matter to the same effect. Hear His words:—"WHEN *the Son of man* SHALL COME IN HIS GLORY, and all the holy angels with Him, THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY; *and before Him shall be gathered all nations; and He shall separate* THEM" (THE NATIONS) "*one from another*, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand but the goats on the left. THEN *shall* THE KING *say to them on His right hand, Come, ye blessed of my Father,* INHERIT THE KINGDOM *prepared for you from the foundation of the world.*" In the same strain He elsewhere says, "*They shall see the Son of man coming in a cloud, with power and great glory. . . .* WHEN *ye see these things come to pass, know ye that* THE KINGDOM OF GOD IS NIGH AT HAND." Paul also says to Timothy, "I charge thee therefore before God, even the Lord Jesus Christ, who shall judge the quick and dead AT HIS APPEARING AND KINGDOM." All these passages unequivocally connect the setting up of the glorious Messianic kingdom with the Saviour's final coming.

Elsewhere Paul connects the final advent with the sounding of "the last trump;" and when we turn to John's vision of what attends the sounding of the seventh or last trumpet, we read, "There were great voices in heaven, saying, THE KINGDOMS OF THE WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER!" And that there might be no misapprehension of *the time* to which this vision relates, the four-and-twenty elders respond with thanksgiving that it is "*the time of the dead that they should be judged*,"—the time of giving reward to the servants of God, the prophets, saints, and all that fear Him—the time that Christ shall "destroy them that corrupt the earth." (Rev. xi. 15—18.)

Paul also connects the resurrection of the saints with Christ's final coming:—"The Lord Himself shall descend from heaven, and the dead in Christ shall rise first." In this he agrees exactly with John's vision of "the first resurrection." But in that vision John saw *thrones*, and the martyrs, the blessed and holy, seated on them; and they were made kings and priests of God, "*and they lived and reigned with Christ a thousand years.*"

In all these passages we have a literal, universal, and abiding kingdom ascribed to Christ in connection with His second coming. It is not a kingdom far off in the remoteness of unknown space, but here

in this world. It is to be "*under heaven.*" It is to embrace "the kingdoms of the world." Its subjects are to be "people, nations, and languages." To take possession of it, Christ is said to "descend from heaven," "come," "appear," and stand again upon the earth. It is then of necessity just such a kingdom as the prophets foretold, and as the Jews and apostles expected. It is to be outward, literal, universal, glorious, and eternal. It is not "*from* or *out* of *this world*," just as John's baptism was not "*from* or *out* of *this world.*" It comes *from God.* It originates from above, not from beneath. It is not set up by earthly means, but by divine power. But as John baptized on earth, although his baptism was not "from this world," and as the Church is located on earth, although not of the earth, so Christ will reign in this world in the sublimities of visible empire. We never read of His return to heaven after he once comes to this world a second time. He remains here. His tabernacle is then to be "*with men, and He will* DWELL *among them,* and they shall be His people, and *God Himself shall be with them.*"

This reign of Christ, then, is also to be a *personal reign.* He was "made in the likeness of men." He must therefore have a local dwelling-place. As the Son of man He is now in heaven. And when it is said that He will come again to earth, and *dwell with men,* we must believe that this world will be His home. He cannot dwell and reign on earth as the Son of David and not be personally present on the earth.

Every point, then, at which the Scriptures touch upon this subject, furnishes something to corroborate and strengthen our doctrine that the Lord Jesus Christ will return again to this world, and here set up a literal empire or Christocracy, and personally reign over the nations in the bliss and glory of a universal and eternal kingdom. The prophecies of the Old Testament, taken in their plain natural sense, teach it. When Christ was on earth, both Jews and Christians held it. The New Testament nowhere condemns it as an error, but in many places refers to it as a matter well and correctly understood; and in the Old Testament and the New we find many passages which cannot be consistently interpreted without admitting it as a true doctrine of God.

We cannot, therefore, escape from the conclusion that the blessed and adorable Son of the Virgin is yet to reign in this world as a great and glorious divine prince, whom all the nations shall obey and the world hail as its only King. All the Scriptures proclaim it; the whole creation groans and longs for it; and I cannot but believe it. Next to the doctrine of atonement for the world's guilt, it is the dearest of all the revealments of God.

To this hour, the greatest desideratum of our race is good government—government freed from the frailties and unrighteousness which have ever adhered to that department of human interest. The Church, too, is crippled, torn and disordered, for want of some present divine umpire to judge between its contending sects, purge out its ambitious disturbers and quell its feverish perturbations. All nature seems to have heard the promise concerning the seed of the woman and His restorative empire, and has stood in anxious expectancy ever since. All the world, in all its departments, has been longing and

prophesying for ages, for a divine Deliverer, and the age of gold which His administrations are to bring with them. And yet He has not come. I do not, indeed, deny that Christ now reigns in the hearts of His children, or that He exercises a providential control over the affairs of the world. I know and rejoice that there is a sense in which He is present now, even where but two or three are assembled in His name; and that wherever a sinner turns to God, there something of His regal authority and power are felt. But I also know, that, with all His spiritual and providential presence and rule, as now in the world, every thing is *imperfect* as compared with the promises of what is to be hereafter. Satan, for the most part, is yet the king and master of this world, and not the illustrious Son of David. Everything in church and state, public and private, is more or less disjointed, weak, sickly, and failing of what we most desire. Remedies only multiply wants and defects. "That which is crooked cannot be made straight; and that which is wanting cannot be numbered." The best-planned institutions and the wisest laws are constantly disappointing us. The holy law itself was "weak through the flesh;" and the same is to be said of all that we now have. No one adequately fulfils or can fulfil his relations. The consciences even of the best Christians, if properly enlightened, continually reproach them. Everything seems to feel the absence of its redeeming Lord. 'He does not yet reign as it is necessary for us that He should reign. "*We see not yet all things put under Him.*" Matters now are only in a stage preparatory to something still beyond us. The throne of David is yet less than a cipher. The promised Son has not yet lifted it out of its degradation. Mount Zion is still trodden by the vile foot of the destroyer. Israel, that is to be redeemed and become the standard-bearer of ransomed nations, is still scattered over all the earth. The enemies of God still vaunt themselves over His Anointed. Ignorance, fanaticism, and infidelity still stalk abroad, even through the Church. Evil men and seducers are still waxing worse and worse. Despotism and tyranny still hold the places which justice and charity alone should fill. War and bloodshed still devastate and deluge this poor fallen world. Rapine and plunder still press their foul trade on land and on sea. Ambition, intrigue, finesse, and deceit still hold disgraceful sway in the best parliaments and legislatures on earth. Scoffers abound everywhere, walking after their own lusts, and saying, Where is the promise of His coming? The wails of suffering and wretchedness still float on every breeze; and the cries of wronged millions still go up into the ear of Jehovah.

Oh, tell me not that this is the glorious reign of Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so disgrace my Saviour or His word, as to allow for a moment that this dispensation is the sublime Messianic kingdom. No, no, no; Christ does not yet reign in the kingdom which He has promised, and for which He has taught us to pray. Isaiah and Gabriel have said, that He should occupy the throne of His father David, and reign over the house of Jacob, and establish His government in eternal peace and righteousness; but David's sceptre He has never held, over Jacob's house He has never ruled, and the whole world is yet full of iniquity and woe. The Psalmist has taught us that

"all nations shall serve Him, the Gentiles be His inheritance, and the uttermost parts of the earth His possession;" but there is not a nation in all this wide world that is thoroughly Christian, and not a people who unanimously acknowledge that Christ is Lord. Of the ten hundred millions of souls that now constitute the family of man, not two-fifths are even professedly Christian! Take from the most Christian community—take from among the highly-favoured inhabitants of our own city—all who are not of the household of faith, and what a scanty population would remain! Take the most enlightened and cultivated of the nations: take England—take Saxony—take our own country—take the model nation of Christendom, containing the most churches, and the greatest number of devout people; examine the structure of its government, test the operations of its laws, sift the character of its inhabitants, weigh it in the balances of Scripture truth and divine requirements, aggregate its good and its evil, strike the balance between righteousness and iniquity, and then tell me whether there is a nation on all the globe that does not gravitate towards hell rather than towards heaven! The Church itself, enclosing within its pale all the purest and holiest specimens of humanity, after the toils and prayers of eighteen centuries, is still a feeble craft, working against wind and tide! Where, then, is that universal righteousness, peace and glory which gave inspiration to the songs of the prophets and hope to the souls of the dying saints of old? The reign of Messiah is to be a reign of glory, power, and triumph, where vice is unknown and iniquity at an end—where the branch from the root of Jesse is to strike all enemies dead and the Sun of righteousness disperse all darkness for ever—where all nations shall serve, worship, and obey the King of Israel, and the earth shout the allelulia of her ultimate redemption; and it is worse than useless to try to persuade ourselves that such a condition of things belongs to this dispensation.

Nor is there anything by way of inference from the past, or from indications of the present, or even in the sublime promises of the Word of God, by which to assure ourselves that such a condition of things ever will be realized until the personal return of the blessed Christ for whom we wait. It is only *when He shall come*, that He will sit upon the throne of His glory. Antichrist shall not die till then. The world will not be fully redeemed till then. The glorious kingdom will not come till then. That is the grand climacteric of our faith; that is the sublime ultimatum of all our hopes.

Long, long has this great consummation been delayed—so long that even pious men begin to doubt whether it ever shall come. But the word of Jehovah is out; He cannot recall it; He must fulfil it. Soon it will be here. Soon shall Messiah come in His glory, and set this imprisoned and down-trodden world at liberty. Soon shall the Son of Mary stand upon the Mount of Olives and plant His throne upon the hill of Zion. Soon shall the glorified saints supplant besotted politicians, and the swelling tide of righteousness and peace overflow the earth. Soon shall the new-born nations send up their delegations to Jerusalem to worship the King in His beauty, and go forth with joy in the blessedness of obedience to Him.

Men may scoff, and say that we are degrading the blessed Saviour to a level with earthly monarchs, and surrounding Him with the miserable trappings of their foul courts. They may ridicule us, and say that we are dragging down the throne of Heaven's King to place it amid graves, almshouses, hospitals, penitentiaries, labour-prisons, sickly cities, and worn-out states; but they forget that the promise is that Christ shall "MAKE ALL THINGS NEW," and banish for ever all these evidences and emblems of depravity and sin. They forget that death is to be swallowed up of life, and the whole sentence of the world's curse for ever rescinded. They forget that all tears are to be dried, and that there is to be no more death, nor sorrow, nor crying, nor tears, nor any more pain, nor any more sin, within all the domain of Messiah's eternal dominion. Oh, that Christians did but look at these things as God has presented them, and lay hold of the promises which He has given to encourage us. Then would they go forth to duty with greater earnestness and intenser joy. Then would they pray, with fonder hope, "*Thy kingdom come!*" and ever and anon respond, "AMEN, EVEN SO, COME, LORD JESUS."

CHARACTERISTICS OF ANTICHRIST.

BY PASTEUR GUERS, GENEVA.

I. The man who will be the incarnation of the spirit of the age, is represented to us in prophecy under different names and symbols, but it is always the same person; let us try to prove this.

Notice first the identity of the two little horns of Daniel (chapters vii. and viii.); it results from the comparison of these two chapters with chapter xi.

CHAPTER VII. The little horn of chapter vii. speaks great words against the Most High (chapter vii. 25); the wilful king of chapter xi. speaks "marvellous things against the God of gods." (Dan. xi. 36.) The little horn "changes times and laws" (Dan. vii. 25); the king "regards not the God of his fathers;" but he honours another whom his fathers have not known. (Dan. xi. 37, 38.) He exists till the saints enter into possession of the eternal kingdom (Dan. vii. 22, 25, and following); the king prospers till the indignation of God against Jerusalem has ended, Israel's dispersion ceased, and the promises made to him have obtained their fulfilment. (Dan. xi. 36; xii. 7.)

CHAPTER VIII. The little horn of chapter viii. 9, turns towards the pleasant land, the glorious land; the king of chapter xi. 36—41 is reigning in the glorious land, when the king of the south comes up to attack him. The little horn prospers to the end of the indignation of

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TRUE READING OF A FAMOUS PASSAGE.

By Rev. Richard Chester.

TWO expositions, differing very widely from each other, have been assigned by the adherents of different schools of prophetic interpretation to the important passage in 2 Thess. ii. 1—8. It will be interesting to determine, if possible, which of these we are to adopt as conveying the true reading of this famous Scripture.

The most usual and generally adopted interpretation is as follows:—The Thessalonian believers had been led by some false teaching on the subject to entertain the opinion that the coming of the Lord Jesus Christ was close at hand. They had been led to regard the fiery trials and bitter persecutions which they were undergoing as the immediate precursors of that event. The effect produced upon their minds by this belief was that of extreme trouble and disturbance; so much so, that the inspired apostle deemed it needful to undeceive them; to entreat of them to dismiss their fears and anxieties as altogether groundless, inasmuch as the coming of the Lord, which they imagined to be so near, was, he assures them, at a distance far too great to furnish any cause for present apprehension. It could not possibly take place, he informs them, until an apostasy—a falling away from the faith, had previously occurred—an apostasy of which only the first germinal principles were then in existence; and until moreover a hindrance, then existing, and for some time further to continue to exist, having been at length removed, a "man of sin," or "son of perdition," should be revealed. To this, or some very similar exposition of the passage, an all but universal adhesion has long been given. There has been, and still is, much disputation as to what this hindrance is; whether it has

family of Cain, no recognition of God—no faith in Him finds expression. And even from the day that Cain went forth from the presence of the Lord, until the flood came and took them all away, there is no evidence that they returned, even nominally, to the worship and service of God. True, it is said, in the 26th verse, "Then began men to call upon the name of the Lord;" but clearly this record is only of the family of Seth.

Thus "the way of Cain" began in a man-invented scheme of religion. This neither found acceptance with God, nor gave healing and peace to its inventor. Infidelity followed, and man was left to the way of his own choice. His own judgment of what constituted progress, and the means for its advancement, became his rule, until the flood came, when the whole of this godless generation—both "the way of Cain" and all those found in it, were overwhelmed in a common and mighty destruction.

"They have gone in the way of Cain!" Warning words these for professing Christendom! Already her departures from the truth, her inventions in doctrine, and in professedly Christian practice; her trifling with the fact of the divine inspiration of the Scriptures, and with the truth of the atonement; her adoption of a non-natural system of interpreting both the Scriptures and church formularies: and her practical rejection of prophetic truth by her spiritualizing theories, clearly indicate that she is gone in "the way of Cain."

She misuses and puts in an entirely wrong place things good and innocent in themselves; she accepts educational measures as remedial; agriculture, music, mechanics' institutions, amusements, and manifold associations; while she overlooks the fact that *the truth which unites to the only true source of life, and power, and success, is wanting.* Many of her activities are expressions of unbelief, rather than of faith; she expects and claims for them success upon their own merits, forgetful of the truth that it is "labour *in the Lord" only* that is "not in vain." The promise of success nowhere extends beyond this. All things are possible to faith; but "except the Lord build the house, they labour in vain that build it."

The Lord has a living Church, and many faithful labourers; but, comparing Christendom with the word of God, and accepting the Divine judgment as to her condition, we are constrained to confess that upon her way we see strongly marked "the footprints of Cain. Infidelity is rapidly advancing under the mask of her refined intellectualism. The further she gets from the presence of the Lord, the more completely will the strong delusion hold her in its treacherous embrace. While she is sceptically enquiring "Where is the promise of his coming?" and confidently crying "Peace, peace!" and boasting of her progress as though is were real and no sham, and of her lie as though it were truth; the destruction foreshadowed in the type will overwhelm her; destruction will come "from the presence of the Lord," from which, in her apostasy, she has fled, "and from the glory of His power." As it was with the way and posterity of Cain, in the days of Noah, "*even thus shall it be in the day when the Son of Man is revealed.*" The Lord grant that our readers may all be of the number that wait for Him. "Blessed are those servants."

Teignmouth. JOHN AVERILL.

WILL THERE BE A SECRET PRESENCE OF CHRIST, AND A SECRET RAPTURE?

By R. GOVETT.

CHAPTER III.

MR. GRANT devotes a long chapter to the Secret Coming of Christ and the Secret Rapture of the Saints. In his view, there is not the smallest ground for any such idea. Let us consider first the doctrines assailed, and then his arguments against the doctrine.

His article upon the question hinges on misconceptions of his opponents' views, and upon differences in the mode of interpreting passages of Holy Writ bearing on the subject.

What now is the point in debate? It is always of importance that this should be clearly understood. It is *not*, then, 1. *Is Jesus at His second coming to appear in visible glory with His saints?* That, as far as I know, is not denied by any millenarian. (Mr. Grant, indeed, supposes that denial is either directly asserted, or necessarily implied.—368, 369.*)

2. But the question really is, *At the Lord's descent from heaven into air, may there not be a time in which He will conceal Himself? May not His saints be caught up secretly to the secret of His Presence before He be openly manifested?*

Mr. Grant occupies a considerable space with the question, 'How did the idea originate?' Now, to us this is a matter of small moment. If it be not in the Scriptures, away with it! 'Tis a fancy of men!

Some of Mr. Irving's followers may have believed that they should not die, but they were mistaken. That may well be; but the believer is converted to God, not in order to be looking for death, but to "wait for the Son of God from heaven." Whether he falls asleep before that event or not, *that* is the spiritual attitude assigned to every man of faith. (1 Thess. i. 9, 10; Heb. ix. 28.)

One main source of Mr. Grant's difficulty and of the absurdities which he seeks to fasten on the Millenarians, is the idea that all believers in Christ will at one moment be caught away from earth. (P. 324.) If I mistake not, here lurk two errors. The truth is, I suppose—

1. There will be more raptures than one.
2. Therefore not all believers are caught away at the first.

This proposition was set forth, with proofs adduced from Scripture, in my paper in THE RAINBOW, to which he makes allusion. (P. 262, 263, vol. I.)

That the believers rapt to our Lord's presence will be engaged in their usual earthly avocations before that moment seems proved by the description of the man found in the field and the woman at the hand-mill when taken to Him. (Matt. xxiv. 40, 41; Luke xvii. 34-36.)

That the Saviour's advent will be secret, and at the moment unex-

* Yet he appears inconsistent herein with himself. In page 321 he supposes the saints to remain with Christ "till He comes personally and *visibly* to our earth."

pected, seems proved by such passages as these: "Behold, I come AS A THIEF" (Rev. xvi. 15); "If, therefore, thou shalt not watch, I will *arrive over thee as a thief;* and thou *shalt not know what hour I arrive over thee.*" (Rev. iii. 3, Greek).

In immediate connection with the scene of the taking and leaving in Matt. xxiv., the Saviour adds, "Watch, therefore, for ye know not what hour *your Lord is coming.* But *that* ye know, that if the master of the house had known in what watch *the thief is coming,* he would have watched, and not have suffered his house to be broken into. Therefore do ye also become ready, for in the hour which ye think not *the Son of Man is coming.*" (Matt. xxiv. 42-44.)

Is there any argument in the statement that till the last thirty-five years such passages were always interpreted of the Roman destruction of Jerusalem and of the day of judgment? Would not the attempt to interpret these words of events so different as the two suggested prove how little the commentators understood them? Does not our interpretation square as well—aye, far better—with the context?

'But what strange results this idea supposes! Two merchants in the act of making a bargain severed. A preacher carried away out of the midst of his congregation while delivering the word of the Lord, and a bride and bridegroom severed at the very altar.'

Methinks the latter will not be, for the disciple who was watching for his Lord would not wed with one careless about Him. If I read aright our Saviour's words, they teach that it is not simply the believer, but the *watchful* of believers, that are thus rapt on high. (Matt. xxiv. 44, xxv. 10, Luke xii. 40-47, Rev. iii. 3.)

But what a terrible state of things if you suppose every believer 'caught away! "There will not be one atom of grace, not one particle of faith in Jesus in the wide world!" "Never was the earth in such an awful state!"'

It will, indeed, be the worst state in which the world was ever found. It will be the time of the temptation "which is about to come upon all the habitable earth to try the dwellers upon the earth." (Rev. iii. 10.)

It is the time of the apostasy and the revelation of the man of sin, who will proclaim himself to be the One and only God. (2 Thes. ii.) It will be the day of transgressions come to the full, and so THE DAYS OF VENGEANCE of our God! (Dan. vii. 23, Luke xxi. 22.) Seven other evil spirits enter into the possessed; "and the last state of that man is worse than the first." "So shall it be also unto this wicked generation." (Matt. xii. 45.)

But there will still be witnesses for God left on earth. The Church of God is, indeed, deprived of its standing. The candlesticks are all removed from the sanctuary; the lukewarm are spued out of the Lord's mouth; the salt that has lost its taste is cast out of doors into the street, to be trodden on by all thepassers by. (Rev. i. iii., Mat. v. 13.) But many unwatchful ones, believers in Christ, are left. There are robbed householders left to deplore their loss, and to feel that the acceptable year of God is over, that the day of salvation is, as proclaimed by the Church of Christ, past, and "the great and *very terrible day* of the Lord" is begun. But even if there were not these, there is still

till 1830.

another party to whom we could turn. God recognises three classes among men, "The *Jews,* the *Gentiles,* and the *Church* of God." (1 Cor. x. 32.) And when the election from the Gentiles is brought in the Jews are to take again their old place, for God will graft them anew into their own olive tree. (Rom. xi. 23, 24.) The Jews return to their land, rebuild the temple, restore the sacrifices, and after the rejection of the Church God takes up Israel once more. Even out of that faithless nation rise up witnesses to the Messiahship of Jesus the Nazarite.

When Elijah was taken up Elisha was left. When Jesus was taken away the apostles were left. When apostles ascended with Jesus the Mount of Transfiguration, which he declared to be a specimen of His future coming and kingdom, three only were admitted to the vision on the top of the Holy Mount.

'But why should God suffer a world thus brimful of guilt to exist?' "Thus saith the Lord, As the new wine is found in the cluster, and one saith, *Destroy it not, for a blessing is in it; so will I do for my servants' sakes,* that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." (Is. lxv. 8, 9.) That is the answer. God, by his terrible judgments, will soften the heart of His elect ones of Israel, and of the nations, so that, though wild and rebellious, then they shall be reduced to obedience and fear of the Lord; just as by the fierce heat of the sun the green, harsh berry of the vine at length is ripened into the delicious grape and the sparkling wine.

'But you millenarians declare that God does not intend to punish the nations during the Saviour's secret presence, which may last for centuries, as some say, and yet that the time of the millennium is to be a period of uninterrupted awful judgments of God upon the wicked.'

Wherever, brother, you find such a perverse set of millenarians, I give them up to the edge of your sword. I never heard of any such; they must be traitors in the camp. But let men say what they may; is this a necessary consequence of millenarian views? Does the Scripture say anything like it.

I imagine that Holy Writ asserts the time of the Saviour's presence, to be the *time of the greatest evil to the wicked that the world has ever seen.* True it is that, at its commencement, and at the moment of the wakeful saints first rapture, men will be "eating and drinking, marrying and giving in marriage." But then comes the sign of the Presence,—the entrance of Noah and his house into the ark. That is the token of the Flood close at hand; though men do not recognise the meaning of the sign. They see not that "merciful men are taken away from the evil to come." What now does the Saviour say, treads on the heels of the unregarded sign? "*The Flood came and took them all away; so shall also the presence of the Son of Man be.*" (Matt. xxiv. 38, 39.)

"As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, *until the day that Noah entered into the ark, and the flood came and destroyed them all.*"

"Likewise, also, as it was in the days of Lot, they did eat, they

drank, they bought, they sold, they planted, they builded.—*But the same day that Lot went out of Solom, it rained fire and brimstone from Heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed.*" (Luke xvii. 26-30.)

The days of Jesus' presence are described also in the first part of the prophecy on Olivet, as being the time of the greatest tribulation that ever was, or will be. (Matt. xxiv. 15-30.)

Who says that Jesus may be present, invisibly, *for centuries* in the air? The time of His secret presence is not defined; it must, indeed, last more than three years and a half, for it begins before the Man of Sin is revealed, and continues during the three and a half years of his reign; the manifestation of Jesus' presence paralyzing, in an instant, the great usurper of God's titles. (2 Thess. ii. 8.) But it will not last beyond the two thousand years of this dispensation, so that there is no room for *centuries*.

'But the Jews have yet to be restored and rebuild Jerusalem and the Temple, and that must take a long period.' But pray observe, that the rapture has not taken place yet; and how long it will be before that, who can tell?

Again, who holds that the millennium will be a period of unparalleled judgments? I never read of anybody who said so. It is true that there may, and will, be here and there in that day those who sin, but they will be cut off at once by the sword of justice. And the general state of the earth will be one of peace, plenty, prosperity, and joy. 'But on your theory, "It will necessarily follow that the Christian dispensation will, to all intents and purposes, have come to a close"'—(p. 340.)

If you mean that the Church of Christ will have lost its standing, and that God will resume His former titles, and take up again Israel His former witness, you are right. The Lord's Supper is to be celebrated, with God's allowance, only till Jesus comes.—(1 Cor. xi. 26.) And, by the supposition, Jesus has arrived. God will not then be proclaimed as Father, Son, and Spirit, but as "Jehovah of *Hosts*," preparing in just wrath for the great *battle* of the awful day of God Almighty. The terrible Day of the Lord is come! (Is. ii. 10—21; xiii. 6 13; xxiv., &c.)

'How, after, the rapture, can the Gospel be preached?' The Gospel then to be proclaimed by Christ's Jewish witnesses is the Gospel of the millennial kingdom; not our Gospel *of the grace of God*. (Matt. xxiv. 14, compared with Acts xx. 24.) As there was a proclaiming of that "Gospel of the Kingdom" before Jesus was slain and risen, by Jewish witnesses, girt with miracle; so will there be, after the Church is removed, a return of the same proclamation, by the same description of preachers. (Matt. x.)

But Christians now are like the Jews of old: they cannot believe that there is to be a dispensation unlike their own, in spite of the clearest testimonies of Holy Writ! So the disciples of Jesus were regarded as heretics by their Jewish brethren, when they testified that Jesus, the Nazarite, would destroy the Temple, and change the customs which Moses delivered. So Paul was an object of suspicion and dislike, even to the Christian Jews, because he taught that Gentiles

who believed were free from Moses's law. The Christian Pharisees could not conceive of a dispensation which set aside the Temple and its sacrifices, circumcision and the feasts.

'How, then, is this interval to be passed after the Church is caught away, and ere the Lord appears? What kind of a dispensation is it? 'Tis neither grace nor glory' (p. 345).

No! 'tis a dispensation of *judgment* proceeding from God's Throne of *Justice* on high. (Rev. iv. xi.) 'Tis the day of God's wrath, cruel with fierce anger, destroying the living sinners out of the earth. (Is. xiii.) 'Tis the "day of judgment" on the living. By the Lord's judgments the inhabitants of earth will learn righteousness: after mercy had in vain been tried upon them. (Ps. ix. 7, 16; Is. lix. 15—21; xxvi. 2—11; Rev. xv. 3—4. It is the day when Christ's foes are being gathered to be made his footstool, when the grapes of earth are being culled for the great wine-press of the wrath of God.

'But you millenarians talk so about the silence and secrecy of the rapture; why, have you never read of "*the shout, the voice of the Archangel and trump of God*," which are to precede the saints' gathering?'

We have, brother, and I have admitted the same, in my paper in THE RAINBOW. But there are two further points to be noticed—1. The Saviour's descent takes place, accompanied by these sounds; *but is the Saviour's descent the ascent of the saints?* Jesus' descent from heaven is with noise; but the saints' rapture is the answering movement from below upward, and that is, I fancy, noiseless.—2. But further, these sounds which attend our Lord's descent, *do not prove any visible display, do they?* I made this observation in the paper referred to. Why did you not point out its fallacy, if it were fallacious?

"But the rapture is to be preceded by the last trumpet, and, therefore, there can be no rapture before the last trumpet," (pp. 350, 351)

You assume, without proof, that there is to be *but one* rapture. This is the secret fallacy at the root of all your argumentation here. In the paper referred to, it is proved, as I imagine, that there will be several raptures. One, if I mistake not, takes effect the moment that the Churches are no longer tolerated by God, Rev. iv. 1, 2. As soon as the candlesticks are removed, and while yet the Throne of Judgment is being set (v. 3, *Greek*), John is caught up into the holiest of heaven. A vast multitude gathered out of the whole earth, is seen on high, ere yet the first trumpet is sounded.—Rev. vii. 9—17. There is another rapture at the close of the sixth trumpet—Rev. xi. 7—12. The Man-child is caught up to *God's throne*, before Satan is cast out of heaven, and Satan is cast out of heaven before the fifth trumpet sounds—Rev. xii. 5—12. Compare Rev. viii. 13, ix. 1. The catching up to the *throne of God in heaven* takes place before Jesus' descent into *air*.

(1). If there be a rapture of Christ as a *thief*, I think it must be without noise on his part, 355. (2). And, again, if there be no rapture till the seventh trump, then we can be quite at rest; till the six previous trumpets have sounded we cannot be caught away. (3). Moreover, on the same supposition, Christ's wakeful ones will have

been left upon the earth during the hour of the terrible temptation which encircles the whole habitable earth, while our Lord promises that it shall not be so. The watchful and praying ones shall be accounted worthy to escape that day, Luke xxi. 34—36, Rev. iii. 10. But those who are left on earth during the three last trumpets, are on earth during its day of woe and the presence of Antichrist, Rev. ix. xi.

This, then, answers the argument drawn from the cry to get ready for the Bridegroom's advent in the Parable of the Ten Virgins. *There may be a rapture before the normal rapture of the Church; a rapture of the ready, a rapture of reward.* But there are many mistakes in your interpretation of the Virgins. You assume that the five foolish are ungodly. This is manifestly contrary to the whole strain of the parable. Are the ungodly chaste virgins? Do the wicked take lighted torches? Do they go out of the world to meet Christ? Do they believe in him as the coming Bridegroom? This parable refers not to the case of the *living*, for the whole company, wise and foolish alike, are *asleep*, v. 5. Now not the whole Church of Christ is to be asleep at his advent; whether the sleep be physical death, or only spiritual slumber, 1 Cor. xv. 51, Rev. iii. 10, 2 Thess. ii. 1, 2.

"But the foolish find their lamps gone out. Their lamps were lighted, therefore. Does not this, then prove defectibility of grace?" No; look at the margin, brother, or at your Greek Testament, and you will see 'tis a mistaken rendering. "Our torches *are going out*," as the margin says.

"They, then, find out their graceless state, and go to buy," 358. Could any wise believer tell the wicked, after the resurrection, to go and procure *converting grace?* For anything that appears, the five foolish procure the oil, and returned with trimmed torches at last, v. 11. That they are not graceless, is proved by this manifest consideration, that *if the Bridegroom had come before midnight, he would have found them as ready to enter the banquet chamber as the wise.*

In all the parable there is no proof of the Bridegroom's visibility by the world. The time is past midnight, when all but those who go out to meet him are wrapped in slumber. The ready go in to the marriage: "*the door is shut.*" The sounds, divested of any visible appearance, leave the wicked and unbelievers in the dark as to the nature of the events taking place.

(To be continued.)

PRINCIPLES OF FUTURIST INTERPRETATION.

By Rev. Richard Chester.

AS the advocates of a spiritual rather than a literal millennium, so also the adherents of a preterist, or historical, in preference to a futurist interpretation of prophecy, require of those who differ from them to assign some real, tangible, easily understood, and not easily refuted principles upon which to build their system of interpretation.

Nothing can be fairer than such requirement; and if in either of these instances it is still more fair—we should say more indispensable—than in the other, that this requirement should be candidly met and complied with, it is assuredly in the latter.

The doctrine of a literal millennium, involving the personal pre-millennial advent of the Lord Jesus Christ, is now, we believe, the creed of a considerable majority of those who take any real interest in such subjects, and who seek for light concerning them from God's prophetic Word. At all events, this doctrine now numbers amongst its adherents names of more than sufficient weight and authority to place it far above the reach of the charges of ignorance and fanaticism, which, not many years ago, were unsparingly heaped upon it.

Such, however, is not the case with respect to what are termed Futurist views. Though rapidly increasing, they are not as yet beyond the need of vindication from the epithets of visionary and enthusiastic, or from insinuations of want of scholarship, insolidity of judgment, inaccuracy of interpretation, urged with enough of frequency against their holders to deter, it is to be apprehended, many who might otherwise feel disposed to do so, from giving them the amount of candid and impartial examination to which they are assuredly entitled.

To contribute in some little measure towards the supplying of such requirement is the object of the writer of this article.

Let it, however, be in the first instance understood and remembered that with the preterist or historical system, regarded merely as developing a primary, inchoate, and very imperfect fulfilment of some portions of the prophetic Word—portions having, as he believes that much of that Word has, a double signification, the writer has no desire to quarrel. He only objects to such system as exhibiting a complete and exhaustive fulfilment.

The following principles are submitted as tending to establish the Futurist, and to overthrow the Preterist, as an adequate system of interpretation:—

1. Prophecy fulfilled is the key to the interpretation of unfulfilled prophecy. All unquestionably fulfilled prophecy has had a literal fulfilment. All unfulfilled prophecy, or prophecy the fulfilment of which can be reasonably questioned, therefore, demands a literal interpretation, except where such interpretation would involve a manifest absurdity.

2. Prophecy comes from God, who knows the end from the beginning. It is in its fulfilment one of the most triumphant evidences of the prescience of the Divine Mind, and of the inspiration and authority of the Book which contains it. It follows, therefore, of necessity, that the predicted event, when it takes place, must so closely correspond with, so accurately adapt itself to, the prediction, that the accordance between them shall be evident to the impartial and unprejudiced observer. There must be no room for any reasonable doubt as to which one of any two or more events is actually that foretold by the prophet. There must be no occasion for the altering or modifying, no room for the clipping or paring of either event or prediction in order that they may fit into each other. Prophecy would not otherwise be worthy of the prescient Mind from which it emanates, nor would it fulfil its

land of Palestine. Neither does the Papal system, or the Pope as its head, fulfil the prediction of Rev. xiii. 7, 8—that "power was given unto him over *all kindreds and tongues and nations*," and that "*all that dwell upon the earth shall worship him whose names are not written in the Book of Life.*" Nor yet does the prediction of the destruction of the last anti-Christ at and by the second advent of the Lord Jesus Christ, as given in Rev. xix. 11-21, accord with the prediction of the destruction of the Papal city and system, which, as to occur some times previous to the advent, is given in Rev. chaps. xvii., xviii., and in which the anti-Christ and his confederate kings, are to be chief instruments. It does, however, exactly harmonise with the prophecies of Daniel xi. 36-45; Zechariah xiv. 1-16; and thus proves that the time, the place, the events, and the agents spoken of in each of the three passages are identical.

10. The futurist system of interpretation is one which enables the student of prophecy, although he be poor and unlearned, profitably to read, to interpret, and to understand what God has therein revealed for his instruction without any aid beyond that which Holy Scripture itself, with the teaching of the Holy Spirit, supplies. The preterist or historical system, on the contrary, renders the word of prophecy a sealed book, an unintelligible mystery, to any one who is unlearned, or incapable of procuring and studying a large and expensive commentary (such, for instance, as Dr. Elliott's "Horæ Apocalypticæ") thereupon. Has God thus made His Word—that portion of it in particular to the reading of which a special blessing is attached (Rev. i. 3)—altogether dependent upon human erudition, and the means of availing ourselves of the results of that erudition in order to our profiting therein?

These principles of futurist interpretation, to which several others might be added, are not put forward, the writer trusts, dogmatically, as statements from which there can be no appeal, or which must needs bring conviction to all who read and consider them. They are given as reasons which, many years ago, weighed upon his own mind so strongly as to constrain him to abandon the historical and to adopt the futurist system,—as reasons, moreover, which, he is well assured, have wrought a similar result upon many other students of prophecy. They are submitted as principles, of the soundness of which a thorough conviction has been produced, as much by the study of the opposite system as of that to which they properly belong.

May God the Holy Spirit expose the falsehood of any and every system of prophetic interpretation which is not, and establish only such system as is, in entire accordance with His own blessed mind and will. May He, in these last days, abundantly fulfil His promise, and guide His own dear watching, waiting, praying people into all truth. Amen.

EDWARD IRVING ON THE SECOND ADVENT.

WHEN the Rev. Edward Irving preached his sermon on "Babylon and Infidelity" before the Continental Society, in 1825, and which he gave in an enlarged form to the public in the following year, he had not come to any certain conviction in regard to the second coming of the Lord, whether "it would precede or follow the millennium." In this, it would seem, He was not taught of man; for in the preface of Ben Ezra, after saying that he had always "deemed it an honour to be instructed by good and wise men on any portion of Divine truth," and that "when this instruction had proceeded" *without any mediation or instrumentality of men's teaching*, he had felt that higher acknowledgments were due unto the Holy Spirit; he adds, "*Which having been remarkably the case with regard to the truths of the Second Advent* contained in this book, I do now solemnly pay my vows, &c., &c. There is something very touching in the growth and final ripening of his faith and hope in regard to this most precious truth, the keystone of Christian doctrine. Soon after his preaching before the Continental Society, his only child, then nearly a year old, was taken sick, and was carried with his mother to Scotland, where in a few months he died. During that lovely summer, the leisure hours of which he spent in reviewing and enlarging his sermon for publication, the truth seemed to have been gradually disclosing itself to his meditations, but it was the death of his dear boy which made it full of life and power to his soul. "And why should I not speak of thee, my Edward, seeing that it was in the season of thy sickness and death the Lord did reveal in me the knowledge and hope and desire of His Son from heaven! Glorious exchange! He took my son to His own more fatherly bosom, and revealed in my bosom the sure expectation and faith of His own eternal Son! Dear season of my life, ever to be remembered, when I knew the sweetness and fruitfulness of such joy and sorrow." And elsewhere he speaks of the "meditation with which the Lord did comfort my solitary and sorrowful hours when that sweet child, who was dear in life, and dear also in death, lay near me in shrouded beauty, the daintiest morsel that death did ever feed upon. That was the blessed era when to me the light of this blessed morning star broke through the clouds in which the Church is presently shrouded up. I prayed God to avenge me of death. I have sought diligently ever since to fight against Satan, the Prince of Darkness. The Lord hath given me no mean success, blessed be His name; and while I live I will fight against death that so bereft me."

Thus it was that God taught him to hope for the coming of His Son. He learnt the comforting lesson in the midst of his heart-breaking sorrow. It was when death was snatching his prey from his own dwelling that his eyes were fully opened to see the glorious victory which the Lord shall give to His church at His coming. His intellect had dealt with the truth as a problem; but it was with the heart that he believed unto salvation. From this time forward the hope of the Lord's return was incorporated with his inmost life. It was no more a mere topic of argument and disputation; but the solace of his sor-

rowful spirit and the food of his most devout meditations. He proclaimed it as the one great and joy-inspiring hope of the Church, towards which she should reach with holy desire, and for which she should prepare with every energy of her being.

"Blessed consummation of this weary and sorrowful world! I give it welcome; I hail its approach; I wait its coming more than they that watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents; over suffering infancy; over the unconscious clay of sweet innocents; over the untimely births who have never seen the light, or have just looked upon it and shut their eyes for a season, until the glorious light of the Resurrection morn. Oh, my Lord, come away! Hasten with thy congregated ones. My soul desireth to see the King in His beauty, and the beautiful ones whom He shall bring along with Him. When I shall see those sweet babes snatched from a parent's weeping eyes, and a parent's sorrowful, yet joyful, heart."

What Mr. Irving taught from this time forth upon prophecy with ever-increasing clearness and power was that the Christian Dispensation was to be speedily terminated by the coming of the Lord in glory and majesty, at which time He would raise the dead and change the living saints, and reign with them upon the earth; that the Jews would be gathered out of their dispersion, re-constituted as a nation in the land which God gave to their fathers, where they would have a metropolitan dignity, and be made a blessing to all the families of the earth; that the heathen nations would then be brought into subjection to Christ, and be lifted up into a condition of righteousness, peace, and blessedness, under His rule, and by the ministry of Israel; and that the whole earth lightened of the curse, would be filled with the Glory of God for a thousand years (whether literal or symbolical, he would not say), at the expiration of which there would be an apostacy, not in the Church then reigning with her Lord in the infallible condition of the Resurrection, nor amongst the Jews who are under a special covenant, but amongst the outlying nations who, tempted by Satan then loosed from his prison house, and growing weary of the yoke of Christ, would rise up to cast it off, which last rebellion being speedily suppressed, the final judgment would ensue, and the eternal order of things be established. In all this he did not depart from the faith and hope of the early Church, though he learned it not from the writings of the fathers, but from the Holy scriptures. *The ending of this dispensation in apostacy and judgment, the Pre-millennial advent of Christ, and the restoration of the Jews*, were all held during the first two or three centuries with almost unanimous consent. Mr. Irving was amongst the first in our days to revive the ancient doctrine of the Church, and no one has advocated it with greater boldness and power, though he did it in the face of strenuous opposition. He says of the beginning of his labours to proclaim it:—"At that time I did not know of one brother in the ministry who held with me in these matters, and of those to whom I broke the subject I could not get the ear even for preliminaries."

EDWARD IRVING ON PROPHECY.

"There can be no doubt, therefore, of its being the good will and pleasure of God that the ministers of His word and the stewards of the mysteries thereof should feel the obligation of their high and holy calling, to search into the prophetical with no less care and diligence than into the historical, or doctrinal, or practical parts of Scripture; and that His Spirit being rightly entreated and received, will interpret to them the meaning and purport of the one, no less than of the others; which having obtained to the satisfaction of their own souls, it is their bounden duty and importunate business to make the same known unto the Church, that her hope and expectation may be established upon the sure and steadfast basis of faith; likewise unto the world, that it may know the counsels of God, stand in awe of His approaching judgments; and when His judgments are abroad upon the earth, learn wisdom, repent, and haply be preserved by the long-suffering mercy of our God. And the servant of the Lord who shrinks from this part of his ministry because it is difficult and exacts much careful study, is guilty of self-indulgence and slothfulness in the house of God; or if he think he can fulfil or magnify his ministry without coming to resolution in regard to the interpretation of prophecy, let him know that he cannot demonstrate the first proposition of his ministry, That Jesus of Nazareth is the Messiah, without such a resolution, nor interpret the seventy weeks of Daniel, which determine the time of His coming. In short, he is wholly unfurnished for the interpretation of Scripture; is blind, and cannot see afar off; is full of doubt and full of error in all his statements respecting the future well-being of the Church."—*Discourse on Daniel and the Apocalypse*, vol. i. pp. 32, 3

DR. CHALMERS ON THE PRE-MILLENNIAL ADVENT.

IN a letter to Rev. E. Bickersteth, dated 17th February, 1836, he says, "I have lately finished the perusal of all Mede's and of all Cunninghame's prophetical works; and certainly have been much impressed by them. I sympathise, however, far more with your doubts than I do with his decision on the subject of a personal reign. But of this in the general I am well satisfied, that the next coming (whether in person or not I forbear to say) will be a coming, not to the final Judgment, but to precede and usher in the millennium. I utterly despair of the universal prevalence of Christianity as the result of a pacific missionary process, under the guidance of human wisdom and principle. But, without slackening in the least our obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures."—*Life of Rev. E. Bickersteth*, vol. ii. p. 92.

WILL THERE BE A SECRET PRESENCE OF CHRIST, AND A SECRET RAPTURE?

By R. Govett.

CHAPTER V.

'BUT what is taught us in Acts i. 9? When Jesus went up, "a cloud received Him out of their sight." And the disciples were told by angels that Jesus would so return as He had gone up. Does not that tell us of the Church's hope?' Of its own special hope—no! Till the Holy Ghost had descended, the disciples had not become the Church. And on this very occasion they are addressed by the angels, not as members of Christ, but as "*Men of Galilee*" (verse 11).

'But how can there be any First Resurrection *before* the *first*? Now the first resurrection is not to arise till after the false Christ has been arrested by Jesus, and many have been slain for refusing to worship him' (Rev. xx. 4—6).

This is Dr. T.'s Gibraltar; but it is not impregnable. The same book which speaks of the resurrection after Satan is shut up tells us also of several raptures and acts of resurrection *previously*.

1. As soon as the last address to the Church has been given, John sees a door opened in heaven, hears a voice bidding him, "Come up hither," and immediately he is caught up in spirit to the throne of God (Rev. iv. 1, 2). Before a seal is opened, and ere yet the throne of judgment is settled, John is on high.

2. Before a trump is sounded, an innumerable multitude out of all nations is assembled before the throne of God and before the Lamb, and they serve Him day and night in His temple. They are the tabernaclers in heaven whom the Lamb (risen like themselves) is leading on to the fountains of life in the eternal city (Rev. vii. 9—17).

3. Before the last trumpet sounds, two prophets, sent from God, are slain and rise (Rev. xi. 7—11).

4. Before the fifth trumpet the man-child is caught up to the throne of God, ere yet Satan is cast out into earth and his three-and-a-half years of power there begin (Rev. xii. 5—12). Then the kingdom of the Christ begins in heaven ere it has reached the earth (v. 10). Again we see the tabernaclers in heaven (12) against whom Satan's false Christ impotently rails (xiii. 6).

5. In the fourteenth chapter we have first the *firstfruits* set before God in heaven; and then the *harvest*, before the vintage of wrath is trodden on earth; that is, before the battle of Armageddon takes place.

6. In the next chapter we see on high those whom God has made victorious over the false Christ in resurrection. They are in heaven while the plagues of God are being poured on the earth.

7. But even up to the last vial there is notice of some who will be secretly caught up to Christ. "Behold, I come as a *thief*" (xvi. 15).

As the result of all these raptures, apostles, prophets, and saints are in heaven, and rejoice over Babylon judged (xviii. 20). A great multitude in heaven, with voice like mighty thunders, thank God for His vengeance (xix. 1—6). The army of Christ, consisting of "the called, chosen, and faithful" (xvii. 14), is now collected; and they come forth *out of heaven with Christ*, when the armies of Antichrist are destroyed before Him (xix. 11—21). There is no word about their being assembled to Him after His appearing.

It is vain to attempt to silence texts like these by Mr. N.'s interpretation of Rev. xx. 4—6. It is a most suspicious circumstance when men find one passage of a book remarkably clear, and push aside the rest as unable to give evidence in the case. That alone is the truth which harmonizes all God's statements. And we think that our view does.

We admit that there will be no First Resurrection before the first, nor before the seizure of Satan and the false Christ. But we, with the evangelist, assert, that there will be several raptures and acts of resurrection previously. Opponents interpret "the first resurrection" to mean 'the *first act of rising*'—something which takes place in a moment. John means by it the *period of blessedness into which that act of rising admits* (Rev. xx. 4—6).

Imagine her Majesty to give notice of a review. 'On June 18th, 1866, the queen will review her army on Hounslow-heath. The household regiments will repair to Hampton-court Palace and be inspected there, together with the light cavalry and the rocket brigade. These troops will then form around her Majesty's carriage, and escort her to the heath. The heavy cavalry and the artillery will arrive on the field after her Majesty's entrance on it, and the review will commence by the march past the royal stand.'

Would any affirm hereupon, that the review was not one because the brigades arrived on the field at different times instead of all together?

Let me now, after answering objections, present some of the proofs which to me establish the doctrine of the secret rapture. Dr. Tregelles seems to have been unfortunate in having to deal with opponents who

did not understand the strength of their cause, or else we must accuse him of want of candour.

Let us begin with the views given by the Saviour in Matt. xxiv. For that is indeed the central object in which all the aspects of the presence meet.

The disciples inquire, "What shall be the *sign* of thy *Presence?*" (verse 3.) This, then, assures us that they imagined that Jesus would be present in *secret*. We need no sign of that which is openly exhibited; but this was not only the fancy of the disciples, it was a truth; for the Saviour gives two signs of His Presence; one on earth, at its commencement, in the taking and leaving (40, 41), and one in the sky at its close, just before he appears in the clouds (verse 30).

Let us now trace the matter somewhat in the order in which it stands in the prophecy. After the good news of the Saviour's millennial kingdom has been spread by Jewish disciples over the earth, the end of this evil age is to come (verse 14). Then the false Christ is to be found in Jerusalem, and his statue to be set up in the temple (verse 15). That is the time for headlong flight out of Judæa; it is the time of Greatest Trouble that has ever befallen the earth. So great are its terrors that none of mankind would be left on the globe were not God to shorten the days of its havoc. Then will false Christs arise, possessed of supernatural energies, and some will lead men of Israel to believe that Messiah is already on earth, only in secret (verse 26). Against such a delusion Jesus warns—not His *Church* surely—(for what Christian believes that Christ will be in secret chambers on earth ere he appears in the sky?)—but *His Jewish disciples;* He teaches them that He will be seen by them in heaven; His glory in an instant filling the sky from end to end, as does the lightning flash (verse 27). Now, as the lightning is present secretly in the cloud, ere it bursts forth visibly from it, so will *Jesus be secretly present in the heaven before He is manifested thence.* This conclusion is strongly confirmed by verse 30. "There shall appear the *sign of the Son of man in heaven.*" This tells us that the Son of man will be secretly in heaven. It is proved, both by the mention of the sign, and also by the order of the words in the Greek, which intimates that the Son of man is in the heaven. "And then shall they *see the Son of man coming* on the clouds of the heaven with power and great glory." After which Jesus, with trump of loud sound, collects His scattered Jewish elect from north, south, east, and west, into their own land. (Compare Deut. xxx. 3, 4; Is. xxvii. 12, 13.)

Now with this agrees beautifully the parable of the days of Noah, in the second part of the prophecy. The period of the Saviour's presence will be like the days of Noah (36—42). Up to the moment of a sign given by God, all is jollity and carelessness of unbelief. The sign which God gave of old was Noah's entry into the ark. That was a tacit warning of judgment at the doors. The ark was prepared as the refuge against the judgment of waters; the entry into that refuge betokened the necessity for escape, because the flood was at hand. It was a *miraculous* sign. With Noah's entry, creatures of all kinds, in proper numbers and sexes, were led of the Lord to enter the ark.

In the passage before us there is a like entry, only into a heavenly ark. Our Noah has his ark in the heaven; and to it his watchful ones are caught up. The escape in Noah's day was only a selection. It will be only a selection then. "One is taken, one is left." It is a miraculous lifting into the ark of heaven.

But, as the world of unbelief of old did not recognize the sign, so neither will it recognize the rapture of the watchful ones, as God's doing, and as the token of the great tribulation at the door. Much less will it believe in Jesus' presence in the air, of which this sudden and miraculous disappearance is designed to be the proof.

Here the views of our opponents fail. There was some interval between the entry into the Ark and the Flood, during which the world was tried by God, to see if it would understand the meaning of that sign. But the interval passed; and, as Jesus says, the sign was not regarded. *Thus there is an interval here also after the rapture, and before the terror of the Day sweep off unbelievers.* The world is to be tried in the interval, and, like the men of the old world, to disregard God's solemn call by that sign. There must be a period too, during which the robbed householder will feel the loss of his hope and his friend; there is an interval after the thief-like taking, when the sleeper, having lost his garments, walks abashed before the men of the world (Rev. xvi. 15). There is a time in which the disciples, if found by the Master sleeping, will rue their unwatchfulness (Mark xiii. 33—37). Our opponent's theory does not account for these things.

The judgment of the saints, which is to be transacted in the Presence, proves that it will occupy some considerable time. Judgment is a solemn stationary matter. And Peter tells us that the transfiguration was a specimen of Jesus' Presence (2 Peter i. 6). Now, that began after Jesus' motion of ascent, and the descent of Moses and Elias, had ceased.

After the sign disregarded came the Flood, and destroyed all the unbelievers. "So shall also the *Presence* of the Son of man be." This teaches, therefore, that the period of Great Tribulation does

not take place till Jesus is secretly present. And thus we connect the first half of the Prophecy on Olivet with the second.

Here is a rapture (and answerably a resurrection) which is a witness of Jesus' descent into air, and a proof of the Great Tribulation close at hand. It discovers to us two classes—a heavenly and an earthly. The heavenly is made a sign to the earthly. It is the time of Jesus' Presence. The one caught up is taken to the Presence as *companion* of the Christ in His glory. (παραλαμβανεται.) (40, 41.) The earthly class is instructed by this selection, which Jesus makes that He is secretly present in heaven. The Jewish disciple thus is led to expect our Lord's *visible appearing* as the lightning, or the manifestation of His Presence, as the fitting sequel to its secrecy. Lightning is a phenomenon, not of the distant stars, but of our own earthly atmosphere. Is not something like this *secret rapture* clearly implied in our Lord's declarations? "*If therefore thou shalt not watch, I will arrive over thee as a thief, and thou shalt not* know what hour I arrive over thee" (Rev. iii. 3, Greek). Could that take place on Mr. Newton's theory? Christ, whenever He comes, on his theory, is seen at the same time instantly by the world and by the Church—by the watchful and the unwatchful alike.

To the watchful, represented by the next angel, Jesus gives the promise that they shall be kept out of the hour of the temptation which invades all the earth (Rev. iii. 10). Now, do not these two sayings of the Saviour clearly expound for us the taking and the leaving of Matt. xxiv.? Do they not furnish a clear commentary on the warning? "Watch therefore; for ye know not what hour your Lord doth come." The Day of the Lord, which sets in on our Lord's descent, also overtakes the world as a thief (1 Thess. v. 2; 2 Peter iii. 10).

It was said by Mr. Newton, when commenting on the shout, voice, and trump of 1 Thess. iv., "What expressions could be chosen to express universality of *manifestation* if these do not? Nor is the sphere of this *manifestation* to be *above* the heavens. *There*, indeed, it might be hidden from mortal view; but heavenly places are not to be the scene of this *manifestation.*" (*The Second Advent*, p. 4.)

It is said by Dr. Tregelles (*Old Truths*, No. 5, p. 168), "What else do we learn from the latter part of 1 Thess. iv.? 'The Lord himself shall descend with all the circumstances of publicity and *manifested glory.*'"

Against this I remarked, that shout, voice of archangel, and trump, were all sounds which did not imply any visible appearance. Dr. Tregelles makes answer, "Just as if Mr. Newton, or any one else, had ever

doubted this, and as if publicity *might not* (m.i.) be connected with *sound* as well as with sight!" That publicity of manifestation *might* be connected with these sounds, *if the Lord were pleased it should be so*, is very true; but whether it *is* so is the question. I was only engaged in showing that 1 Thess. iv. does not prove any visible manifestation.* And have not both omitted to observe that the ascent of saints is "*in clouds?*" "A cloud received him out of their sight." (Acts i. 9).

There was once a scene resembling that which we look for. Jehovah came down on Mount Sinai. There were lightnings and thunders and voices, and the sound of a trump exceeding loud. But was the Lord seen? "The mountain burned with fire unto the midst of heaven, with *darkness, clouds, and thick darkness.*" "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, *but saw no* SIMILITUDE; *only ye heard a voice.*" "*Ye saw no manner of similitude* on the day that the Lord spake unto you in Horeb out of the midst of the fire" (Deut. iv. 11, 12, 15). May it not be so again?

The true doctrine of the Presence of Christ harmonizes, as I suppose, all the passages which speak of it. The Lord descends from heaven into air, and His Presence begins. With that the Day of the Lord sets in (Phil. i. 6). That is the limit up to which the Church of Christ retains its standing, and is to gird itself to its peculiar work (1 Cor. i. 7; 1 Peter i. 7, 13; Jas. v. 4; Rev. ii. 25; 1 Tim. vi. 16; Titus ii. 13).

Now the Presence has two great aspects, the EXTERNAL, or that presented to the men of earth; and the INTERNAL, or that exhibited to the Church.

The external aspect has been already treated of. The Jewish disciple will know its secret beginning, by the discriminating rapture. The state of the unwatchful believer, who is left, is described for us in the parable of the householder, which follows on the days of Noah; and by the parable of the unfaithful steward (Matt. xxiv. 44—58). But we of the Church of Christ are chiefly intended in the inner view.

(1) The time of Jesus' Presence is the time of *communication of life* in resurrection, to those who are Christ's, and to each in his own rank (1 Cor. xv. 23).

(2) It is the time of the rapture of the saints, both living and dead, to Him (1 Thess. iv.; 2 Thess. ii. 1).

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* Dr. Tregelles adds, "But we are taught in the Word that both (sight and sound) shall be at the coming for which the children of faith wait; for *then* it is that every eye shall see Him." This text has been met before.

(3) Then the ministers of the Gospel will present to Christ the converts given them by God. "For what is our hope or joy, or crown of rejoicing? *Are not even ye in the presence of our Lord Jesus Christ at His coming?*" (1 Thess. ii. 19.) "The Lord make you to increase and abound in love. . . . To the end He may establish your hearts unblameable in holiness before God, even our Father, *in the Presence of our Lord Jesus Christ with all His* saints." (2 Thess. iii. 13; 2 Cor. iv. 14, xi. 2; Col. i. 28).

(4) At this time believers are set before Christ's judgment-seat. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall each have (his) praise of God" (Greek, 1 Cor. iv. 5; Rom. xiv. 10—12). This judgment takes place when we are clothed upon with our house, which is from heaven (2 Cor. v. 1—11). The inquiry into our doctrine and practice will precede the sitting on thrones and reigning. "I pray God your whole spirit and soul and body be preserved *blameless in the Presence of our Lord Jesus Christ*" (1 Thess. v. 23, iii. 13). "*Abide in Christ, in order that when He shall be manifested, we may have boldness, and not be put to shame by Him in His Presence*" (Greek, 1 John ii. 20). See also 2 Tim. iv. 8; 1 Peter i. 7, 13, iv. 13, v. 1—4; 2 Thess. iii. 5.

The same truth appears from the parable of the Virgins and Talents, and from that of the Pounds. But the main pillars of the view now presented are Matt. xxiv., Luke xvii., and 2 Thess. ii.

It is intimated in the first Epistle to the Thessalonians that the Presence of Christ to assemble His people precedes the terrors and destruction of the Day of the Lord (1 Thess. iv. v.). But this is brought out more decisively in the second Epistle. Paul comforts the saints who were disturbed by tidings that the *Day of Judgment* was already upon them, by the assurance that the thing was impossible during the gospel day of mercy. Sin will not be smitten till it is at its height; and that cannot be till the Church—God's salt and light—is removed from its place. The presence of Jesus in the air and our assent to meet Him must precede the great and terrible day.

Not till the hinderers—the Holy Spirit and the Church—are removed will the lawlessness of men burst forth into open abandonment of the faith of Christ (apostasy), and not till then will either God or man be ready for the awful Man of Sin who is to deceive both Gentile and Jew, seating himself defiantly as the One True God in the rebuilt temple at Jerusalem, and there blaspheming Jehovah and His Son. He reigns his three-and-a-half years, sustained by all Satan's power of miracle; and is received and worshipped by all but God's elect. Then Jesus by

the "manifestation of his presence" paralyzes the usurper, and his reign is at an end. From this it appears that the Presence to which the saints are caught up is the secret of His Presence. The watchful are on high before the apostasy takes place, and much more before the reign of the False Christ. *It must be a secret Presence then, for it does not disturb the world's unbelief.* The saints are removed, but as nothing is seen men do not believe that Jesus is come. But when the clouds which have long concealed the Son of man roll away, even the Proud Usurper of Christ's titles is struck dumb by His glory, and the armies of heaven who attend Him.

The same thing appears in the parable of the Days of Noah. Twice is the Presence named. As the days of *unbelief* before the Flood, "So shall also the *Presence* of the Son of man be" (Matt. xxiv. 37—39). And, lest we should confound these two aspects, a sign—an unheeded sign—comes in between the carelessness and destruction, even as in Noah's case (ver. 38). This is a new proof that the Presence covers a considerable period of time. The coming of the Flood, and the resulting destruction of men, answers to the Great Tribulation of the first part of the prophecy.

Thus, then, we must suppose there will be—(1) The secret descent. (2) The Presence in secret. (3) The signs of the Presence. (4) The open and visible coming, or motion from the air to the earth.

The reader will find on studying Luke xvii. 20, xviii. 8, strong confirmations of this view; but I forbear to exhibit them, as my space is limited.

May a few words be said on the types of the secret and manifested Presence?

The gathering of Israel to Sinai, the Mount of God, was typical. God descended on the Mount and was there in secret with Moses, wrapped in a veil of cloud. It was while the Lord was on the Mount that Israel's unbelief was brought to a head by the making of the Golden Calf. Then Moses manifested himself first to Joshua, ere he was seen by Israel. The 70 elders and Aaron would have seen him had they kept their post as he bade them. Afterward was Moses seen by all Israel, and the vengeance of the sword was sent upon them.

But the New Testament gives its most striking attestations. Jesus speaks of the taking of his watchful ones, as his companions (παραλαμβανειν). Now, the same word is used thrice in the Gospels of similar selections on the part of Christ.

(1) When He raises the daughter of Jairus, He excludes the multitude who were outside the house, and drives out all within it, allowing only Peter, James, and John, with the father and mother, to behold *the*

first resurrection (Matt. ix., Mark v. 37—43.) And after the damsel is raised, he requires it to be *kept secret.* (2) He foretells His death and resurrection, His rewarding His people, and then the special manifestation of His coming and kingdom, to some of His disciples before their death. Accordingly, He takes *the same three alone by night to a secluded mountain top.* There He manifests His glory, and the next day they descend to the disciples and the multitude at the foot: *But the scene was to be kept a secret* (Matt. xvii., Mark ix.). (3) The third time He takes the same three apart to watch with Him in the garden, on the night of His betrayal. He bids them pray, that they enter not into temptation. Thrice He comes to them; thrice He finds them asleep. At the last time He tells them they could not escape—the hour of temptation had them already in its grasp. It had stolen on them as a thief, and the issue was the scattering of the flock, the perfidy of Judas ending in suicide, and the denials of Peter. Is not this manifestly typical of Satan's worse day yet to come, and the fall of many of the unwatchful? But joy to the watchers comes with Christ!

DIFFICULTIES FOR STUDENTS TO SOLVE.

SOME writers in THE RAINBOW believe that the prophet Elijah will come personally before the second advent of Jesus. What is his mission to be? Is he to be the forerunner of Christ and to proclaim His proximate approach? Is he to turn the heart of the fathers to the children and the heart of the children to their fathers? In this case, how can Jesus be said to come as a thief, and how can His coming be so unexpected as to prove a snare upon all them that dwell on the earth?

If another result of the preaching of Elijah is to be to avert the Saviour's "smiting the earth with a curse," how is it that the 1st and 3rd verses of 4th of Malachi positively declare that this curse shall come upon the earth?

It would appear that those fathers and children whose hearts the prophet is to turn are Jews. Whatever domestic harmony may accrue from this fact, supposing it to be still future, it does not appear that this change will lead them to the reception of Christ as the Messiah; for, if otherwise, how does this consist with the unbelief and unconverted condition of the people at the moment that the feet of Jesus, at His next advent, shall touch the mount of Olives, and which state is described in Zechariah xii. 10, to end of chapter? From this description, as well as that given of their sufferings in xiv. 2, it seems evident that their rejection of Jesus, as a nation, and also that portion of the nation which will then be gathered in the Holy Land

and at Jerusalem, will continue till they shall then "look upon Him whom they have pierced and mourn."

Is Elijah to "restore all things?" If so, how can the threatenings alluded to above accord with this restoration of all things, and why does the Redeemer say to the overcomer, "To him will I give power over the nations, and he shall rule them with a rod of iron; *as the vessels of a potter shall they be broken to shivers?*"

Surely these judgments cannot be intended to be poured out on a restored humanity. As regards the Gentile world Jesus seems to describe its condition at His second coming as similar to that of the world before the flood, and much the same as that of Sodom and Gomorrah at their destruction.

As it then seems clear that neither Jews nor Gentiles will be restored through the ministrations of Elijah, to what may Christ be supposed to refer, and to whom, when He said,—"He shall restore all things?"

In February No. of THE RAINBOW, Mr. Govett, pp. 76, 77, writes as follows:—"There is another word too in Malachi, just adjoining the promise of Elijah's coming. God says to Israel,—*Remember ye the law of Moses my servant,* which I commanded him in Horeb, with the statutes and judgments.' Here then is something John Baptist did not restore, and which Elijah will." I am compelled totally to dissent from Mr. G.'s conclusion, if he means by the law of Moses both the moral and ceremonial ordinances delivered to that legislator in the wilderness. Regarding those moral enactments, they have never been repealed, but taking that law in the sense of the old covenant, that is the covenant that God made with Israel and Israel with Him, this after having been broken many times by the people and as often renewed, was abrogated never to be revived or renewed for *ever* on their rejection of Christ, and is to be succeeded by the new covenant which the Lord will make with the house of Jacob and the house of Israel in the latter days.

When Jehovah said,—"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments," He did not declare that that law should be restored by Elijah. He directed Israel here to remember it, as it was then the only established medium between the Lord and them for the communication of spiritual blessings; but after their rejection of Christ, and after His death, as a not very recent writer observes, that people were as much forbidden to look to that law for salvation, as they were ordered to do so before. It had been like an aqueduct, conveying streams of mercy and pardon to their souls up to that period, whereas subsequent to those events it became like a broken aqueduct, through which nothing can flow.

Again, the reproach and condemnation of the Jews to this day is that they still adhere to this law as far as their scattered condition will allow; and, believing that this command in Malachi is not abrogated, they will not receive the Gospel as a new law which has emancipated them from responsibility to the law of Moses. I have gone rather fully into this subject of the Old Covenant in a paper in the hands of the Editor of the "RAINBOW."

If any one should ask, Does not Ezekiel prophesy that this law shall

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1869.

CHANGE AND THE UNCHANGEABLE.

IN the good providence of God another year has opened upon us—another of those waymarks in the journey of time which remind us of the troubled and tangled past, and indicate the probability that those events which are to ripen rapidly before earth's storm time is ended are very near at hand. Each succeeding year seems swifter in its flight, and more prolific in startling changes, than its predecessor. It appears as if men, systems, nations, were falling more under the influence of the evil power which is bent on the prosecution of some terrible purpose, and conscious that it must do it swiftly, if it is to be done at all. Hence we have hardly time to look at a picture in the phantasmagoria until it is dissolved, and another of equally fleeting duration takes its place. If it were of comparatively small events only that we had this transient view, no thoughtful man would judge the matter worthy of much regard; but the scenes that are shifting on the broad theatre of the world at the present time are of such gigantic proportions, and of such profound significance in relation to each other and the future which they herald, that he who does not see in them a lesson of deep meaning can hardly be commended for his thoughtfulness. If events are hieroglyphs, rather than plain words "in our own tongue wherein we were born," they can at least be deciphered with sufficient accuracy by any man accustomed to moral reflection, to convince him that they are signs of an impending change of unprecedented thoroughness. Even men of the world, whose line of vision is bounded by material things, may have conscious misgivings that all is not as it should be when they see such up-heavings and tossings everywhere around them. The mighty Belshazzar's countenance was changed, and his thoughts troubled him, when the mysterious hand wrote upon the wall of his palace. And are there not writings in all directions around us, full of profound and

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1871.

FOR THE MASTER'S GLORY.

LET this be our motto for the year on which Divine Providence has allowed us to enter. Heraldry carries its motto in a scroll, alluding to the bearing or to the name of the bearer, "or expressing some important idea." Let us inscribe on our hearts, "For The Master's Glory." The words express a more important idea than any found in the Herald's College. The stirring power of a word or emblem is sometimes wonderful. Badges and emblems on shields and helms occurred in the earliest times. The children of Israel were commanded to pitch their tents "every man by his own camp, and every man by his own standard, throughout their hosts. *But the Levites shall pitch round about the tabernacle of testimony*, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony." The Greek and Roman poets speak of paintings and devices on shields and helmets. These symbols were hereditary. Xenophon tells us that the kings of the Medes bore a golden eagle on their shields. Suetonius says that Domitian had a golden beard for his coat of arms; and Tacitus asserts that the ancient Germans marked their shields with brilliant colours, and that standards were borne before them in battle. "The sword of the Lord and of Gideon," was a grand device. It struck the host of the Midianites with panic, and proved that "there is no restraint to the Lord to save by many or by few." Three companies of a hundred men each, with trumpets, empty pitchers, and torches, were certainly, by every rule of war, a contemptible army of defence against a powerful and well-armed enemy; but the lesson of faith in God which the sequel teaches, makes that sublime which, to military ideas, is simply absurd.

We need to have this lesson of faith in God repeated, for we have neighbors

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The Rainbow, 1871

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THE RAINBOW:

Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY 1, 1872.

THE GLORY TO BE REVEALED.

THERE was doubtless a terrible splendour by the eastern gate of Eden where the Cherubim were placed, when the flaming sword turned every way to keep the way of the tree of life—not, as some modern mystics suppose to be a substitute for the tree of life—but simply to scare away all unhallowed marauders, proclaiming in the lightning sweep of every revolution no road back to life in this direction; the estate is forfeited and the gates are closed for ever. (Gen. iii. 24.) We do not know whether there was any visible radiance when God walked in the garden in communion with man, and the presumption is rather against such a conclusion. Hence we are inclined to find the beginning of our history in the burning bush at Horeb, the mountain of God. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed." (Ex. iii. 2.) When Moses turned to examine the great sight, the voice of the Lord came to him from the bush, and he was taught to put his sandals off, and feel that he was standing upon holy ground. In the presence of that glory the favoured man communed with the great I AM, receiving his commission to deliver the people of promise from the house of bondage: for God had seen their affliction and he knew their sorrows. HE IS—the Substantial and Everlasting One—from eternity to eternity—all other things, materialisms or spiritual forces, are but shadows; it is in him that we live and move, and have our being; his Spirit garnishes the heavens; his countenance strengthens the angel; his right hand sustains the sons of men. The announcement combined an austere simplicity with a metaphysical grandeur, and was well calculated to impress with solemnity and awe both the missionary and the monarch to whom he was sent. Words

The Rainbow, 1873

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PATERNOSTER ROW, LONDON.

G. Stetson

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THE RAINBOW:

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JANUARY 1, 1873.

NOW AND THEN.

"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, love, these three; but the greatest of these is love."—1 COR. xiii. 12, 13.

IT is important to observe that our apostle does not say "Here and there," as if he had a change of locality in view, but "Now and then," indicating a change of time and circumstances, but not of place. This is rendered doubly certain when you go back to the leading thought —"But when that which is perfect is come, then that which is in part shall be done away." Whatever therefore may be included in this sublime prophecy, it is not legitimate for any sacred orator to point earthward and say "here," and heavenward and say "there," for the text suggests no transition from one place to another, but a vast improvement in the believer's mental and moral condition in the very place where imperfection, or incompleteness, in both aspects, reigns. This is a great fact to start with, and it must not be ignored; for, independently of its coherence with numberless Scriptures respecting the future home of the loyal, it is positively essential to the propriety of Paul's illustration: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." There is no change of locality understood or implied here. The child of Tarsus became the man of Tarsus; all that is taught is that with his growth to physical and intellectual manhood the thoughts and habits appropriate to childhood were left behind;—a commonplace fact, with which every person is perfectly familiar. But the illustration is admirable. It throws light upon what we are "now,"—children,—and what we shall be "then,"—men.

Our relationship to the FATHER of the family will not be altered [illegible] are his *now*, though we be but children, and we [illegible] nor less his *then*, when we reach perfect manhood in Christ [illegible]

always expected him; and it proves what we always asserted, that Jesus of Nazareth was an impostor." But when they shall behold an "innumerable company" of the followers of the despised Jesus in the position of the Bride of Christ, they will "look upon him whom they pierced, and mourn, and be comforted." So, no doubt, every subsequent resurrection will bring out the wisdom as well as the power of God in his mode of dealing with his creatures, whom he has brought into existence "*for his pleasure*," and they shall show forth his praise.

I trust I have not trespassed too much upon your space; but it is well to prove all things, that we may hold fast that which is good.

J. U. H.

A WORD FROM THE WEST.

DEAR SIR,—The glories of God's everlasting covenant, made between himself and "every living creature of all flesh that is upon the earth" for perpetual generations, when he "placed the bow in the cloud," are reflected from the east to us of the west, by and through your excellent monthly. Amidst the deluge of wickedness overflowing the world; amidst the gathering storm of God's impending wrath that shall soon be poured down upon the ungodly from the black and threatening cloud already above the horizon, and emitting occasional flashes of fierce lightnings, and angry mutterings, and low, but deep murmurings of coming woe; there shine to us from the RAINBOW those beautiful colours of refracted and reflected heavenly light, which tell us of the "silver lining," and that there is golden light beyond the cloud, which shall bring a glorious peaceful morning when this dark and angry night of storm is overpast.

The light, instruction, and comfort derived from perusing the RAINBOW induce us to stretch our hands across the water to you, and, constrained by the love of Jesus, bid you God-speed. We desire to strengthen and hold up your hands, and encourage you in your labour of love; and think, perhaps, we cannot do this more effectually than by increasing the circulation of the RAINBOW in this country, which we propose to undertake. As yet, your monthly is but little known among us; but it only needs to be known to be hailed as the exponent of the views of a very large number in this country, who are looking, hoping, waiting, groaning for the incoming glories of the ages to come under the glorious reign of the King of kings and Lord of lords, when "all the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations worship before him."

Yours in hope of eternal life,

GEO. W. STETSON.

Olena, Huron Co., Ohio, U.S.A.

Literature.

A Refutation of the Personal Reign of the Lord Jesus Christ, and Vindication of the Restoration of the Jews. In Twelve Letters to a Friend. By H. W. MORTIMER. Melbourne, 1868.

WE are sorry that this book did not come to our knowledge sooner; it has had an existence of four years,—time enough for it to do an immense amount of mischief in misleading unstable minds. However, as far as it is in our power to prevent its spreading further, we would label it with the same title that chemists give to arsenic: "Poison." We have known children make a collection of scraps mercilessly excised from many a discordant page, and pasted together to form a scrap-book; such extracts being mismatched, ill-assorted, no two having any relationship to one another, nor the entire number to the book in which they find themselves. Such a work is that of Mr. Mortimer's "refutation," with this glaring and unpardonable difference,—that his excisions are shameless mutilations of Holy Writ.

There is a record of the highest authority that tells us of the adversary having advanced Scripture in support of an argument to tempt the Son of God to an act involving the "lust of the eye;" but he insidiously omitted just that portion of the reference which, together with the context, would have foiled his object. In the author of the "Refutation" we see—undesignedly, let us charitably hope—a follower of the great Master of Arts. As a proffered proof of the impossibility of the Lord's return, he quotes (p. xxiii.) from the Epistle to the Hebrews, chap. x. ver. 12, thus: "He for ever sat down on the right hand of God." The reader will find the passage in Scripture to read as follows: "After he had offered one sacrifice for sins for ever, sat down at the right hand of God." Can a clearer evidence be given of what we have just said? Mr. Mortimer omits the context, and takes the liberty to alter the punctuation! Neither is this a solitary instance.

That we are justified in labelling this work "Poison," we will show. At p. x. there is the following instance of the fallacious tendency of the author's theology:—He says, "There is one question I would like to ask, "Is Christ, during his personal reign, *to incarnate himself again?*" (italics ours), "or is he to reign over us as God? for in him all the fulness of the Godhead now dwells." Here is a subtle insinuation that God is no longer "manifest in flesh," nor ever will be; that the Man Christ Jesus is no longer Mediator between God and men; in fact, that the ground of redemption, as well as the hope, that Jesus, the Son of Man and of God, the Last *Adam*, who, according to the inspired Word, has "*not yet all things subjected to him*," but who is "appointed Heir of all things in dominion on earth," is dissolved. But this is not all. Mr. Mortimer quotes from Coloss. ii. 10, repeating the excision trick above alluded to, which, in its integrity, would have spoiled his theory. The inspired words are, "In him dwelleth all the fulness of the Godhead BODILY," or, *in glorified humanity!*

His book, moreover, lies *self*-condemned; for, in palpable inconsistency with his "Refutation," when vindicating the restoration of the Jews, he says they shall return to their own land, and, quoting the statement of their repentance in "the day of the Lord," (Zech xii.) he allows that "they shall look upon him whom they pierced!" Is this not the *Incarnate* God returning in his glory?

We would impress on such writers and their readers that, "Whatsoever things were written aforetime were written"—not for perversion or misrepresentation, but—"*for our learning!*"

our guide. And yet, alas! it is fearfully mangled, and dreadfully handled and perverted, even by those whose official duty it is to hold forth the word of life; and if any other book were treated as God's Book is treated, no one could make head or tail of it. I entreat you, take the Bible alone as the foundation of the faith, independently of the traditions and philosophy of men; for not till then shall we get rid of such fearful heresies as the natural and unconditional immortality of the soul, and the doctrine of endless torments."

The Personality of Christ, a Reserved Truth. By F. R. Young, Minister. London: Whitfield, Strand.

THE author of this pamphlet announces himself an Arian, and though he says that he "does not commit himself to all that Arius and his followers held," yet he declares his belief that the Son of God was merely a creature, and "not the very and eternal God."

During the fourth century Arianism had several opportunities of asserting its claims before the council of Nice and elsewhere, and though many concessions were made, the main element of the heresy was deemed so flagrant that Arius was banished and his party excommunicated. This heresy not only denies the Divinity of Christ, but as a necessary consequence, the atonement! The author had better have let this matter alone, under the assertion of Scripture that "*Great* is the mystery of godliness," and that "without controversy."

HYMN.

THERE is a cloud in every sky,
Though bright at times the sunbeams glow,
And there's a tear for every eye
That opens on this world of woe!

There is a storm in every sea,
Though softly calm its waves may roll;
And passion's tempest oft we see,
Rouse into wrath the tranquil soul.

The loveliest rose beneath its leaves
Conceals a thorn too surely there,
And the breaking heart too often grieves
Beneath a face divinely fair!

But there's a sky supremely bright
Across whose face no clouds are driven;
A vast eternity of light,
A pure unsullied dazzling heaven.

There is an ocean far above,
To lash whose waves no tempests roar;
A boundless, depthless sea of love,
Infinity its only shore!

There is a paradise of joy
Where springs the flower without the thorn;
Where evening shadows ne'er alloy
The sun-bright beams of heavenly morn.

B.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER 1, 1875.

INCORPORATION OF "OUR HOPE" WITH THE "RAINBOW."

NEXT month, OUR HOPE, which for the last two years has been published by Mr. Elliot Stock, will be incorporated with this Magazine. It is believed that the readers of both journals will see the wisdom and propriety of this step. Union among Christian men, who are agreed upon fundamental truths, is more likely to promote those truths than divided labour, however wisely directed. The very appearance of division when there is no doctrinal necessity for it, is an evil to be avoided, especially in a case like this, where the truths on which we are agreed are of such supreme importance to the Church, and have such a vital bearing on sound theology. The two magazines are in perfect accord on the Natural Mortality of Man, Immortality only in Christ, and the premillennial Coming of our Lord to establish his kingdom on the earth.

The subject on which the magazines differ presents no barrier to a *bona-fide* incorporation; for the RAINBOW has never refused to publish papers on the Intermediate State, and Eschatology generally, such as have appeared from time to time in OUR HOPE. None of us lay claim to infallibility, and we shall all be the better for the thoughts of wise and good men on subjects of deep importance.

Three things have been arranged between the proprietors of the two journals:—

1. The incorporation is an experiment for twelve months; and if it succeed, which of course will be determined by the state of the circulation and other circumstances, the arrangement will be continued.

2. Mr. MAUDE, the esteemed editor of OUR HOPE, will provide, monthly, as much manuscript—by himself and his literary associates—as will occupy, on an average, about one-third of the RAINBOW.

3. Responsibility for the sentiments of papers appearing in the RAINBOW will rest only upon the individual writers. Every writer, therefore, will sign his name, or his usual signature for the press.

The new arrangement takes place next month; and we earnestly hope it may prove a complete success, and tend to the wide diffusion of those great truths which both Church and world need to give them clearer conceptions of what the Holy Scriptures teach respecting both God and man. There is not the slightest change of opinion, or holding back of opinion, required in this matter; all are at liberty to speak out what they really believe to be the mind of the Spirit in prophets and apostles; and it *may* be—we sincerely hope that it may—that we shall come nearer to unanimity on those points on which there is at present a difference of conviction; but if not—what? "Love as brethren," and labour for the LORD! When he comes he will put us all right, if, loving him, we desire above all things that he may be glorified. ED.

A PLEA FOR CHRISTIAN CHARITY.

IT is needless to say that we believe the doctrines we advocate. No one whose charity is of the Christian type will doub tthat; and as to the judgment of those whose charity is blinded by zeal for what they have received by tradition from their fathers, we frankly confess that it does not disturb us. The disturbing force in angry denunciation has lost its power over us, if it ever had any worth mentioning. When a man has judged his own motives thoroughly, and is positively certain that the love of truth is supreme, he can afford to bear with the wrong judgment of others, and can meet misrepresentation with patience, knowing that in due time the righteous Judge will adjust the manifold entanglements of the true and the false in the Church and the world. The Lord's patience with the errors and mistakes of men, respecting the things he has revealed, is truly wonderful; an example to be copied by all who would commend his truth to the acceptance of their fellows. But alas! many professors of the faith of Christ deserve to have this rebuke addressed to them: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walking after the manner of men?"

It is of the utmost importance that the advocates and witnesses of Divine doctrines should bear their testimony in the spirit of the MASTER. If the flesh dominate, if we show that we are "yet carnal," by acting as do "men of the world," our teaching will not carry with it a convincing power; for it will be evident, even to those who know nothing personally about Divine things, that there is a want of harmony between

our creed and our conduct. To be Christ-like in Christ's service is perhaps the highest attainment to which the Christian can aspire. Comparatively speaking, it is easy to name a number of religious propositions, and to say that these are scriptural, and therefore ought to be maintained; but it is quite another thing to maintain them in the spirit which Scripture requires. The Gospel has suffered more from its friends than from its foes. A good cause has often been spoiled by unwise defence; and in the highest and holiest of all causes, it is not enough that we "be able to give a reason," we must also give it in the spirit which the Gospel approves. The Bench takes note of the manner of a witness as well as of his evidence; and men instinctively feel that it should. But, in fact, those who are Christ's "witnesses to the people" should not find it necessary to reason about the manner of their testimony, or even to think about it at all. There should be a spontaneous graciousness, the natural result and manifestation of the grace that is in them, whenever, by the pen or the living voice, they "contend earnestly for the faith once for all delivered unto the saints." Men full of the love of truth will feel that its majesty will be dishonoured if they allow human passion, or sectarian bitterness (which is just human passion in its worst aspect) to mingle with and disfigure their depositions in its favour. One of the noblest and most successful witnesses the Saviour ever had, wrote thus: "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We feel deeply thankful that, though advocating the entire mortality of the natural man, eternal life only in Christ, and the necessity of the Lord's premillennial coming—doctrines reckoned heretical by the overwhelming majority of Christendom—we are not conscious of a breach of charity during all these years, in dealing with objections to what "we believe, and therefore teach." We claim no credit for this; the discharge of a duty is not a thing to boast of; but we are consciously grateful to the blessed MASTER that the retrospect of nearly a dozen years, in such an important and frequently very trying service recalls no expression which we would wish concealed from those who think that the truth should be spoken in love.

The law of charity, if obeyed by Christians generally, would not only prevent unseemly speech in controversy, it would also prevent unnecessary divisions in the professing Church. That there are such divisions, sectional and fractional breakings asunder, for which there is, in reality, no justification, is undeniable. There are, however, cases in which Christian men are compelled, in loyalty to Christ and in obedience to

The Rainbow, 1876

1876

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THE RAINBOW:

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A Magazine of Christian Literature,

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

EDITED BY

JOSEPH B. ROTHERHAM.

VOLUME XXIV.

BEING VOLUME XIV. OF THE NEW SERIES.

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1887.

THERE REALLY IS A GOD-MAN—*THANK GOD!*

C. KINGSLEY.

ONE pearl, Lord Jesus, out of all Thy treasure,
one gold beam from the Daystar of Thy love,
most turns my want to wealth, my pain to pleasure,
my dark to light, my swoon to strength above.

When in securer times of mood unwary
I close mine eyes and lax my watch awhile,
springs from his lair some Tempter's emissary
and in my lull'd ear sings a song of guile.

A restful song into mine ear half-dreaming,
charm'd song that robs the listening heart of choice,
takes tone of Thee, and shapes in wily seeming
some cadence of that stiller smaller Voice.

Murmuring "reck not the self-sufficient morrow;"
bidding my wild heart, like the waves, "be still;"
"toil not, for surely He hath borne thy sorrow;"
"sleep on and take thy rest, waiting His will;"

"let Faith suffice thy need, for Faith is fairest,
and let Works fall, or follow after Faith."
"Lay down awhile the weary cross thou bearest,
for He will give the laden rest, He saith."—

So the Destroyer weaves his danger, weaning
my wayward heart from Thy sustaining hand;
alert to give Thy rede an idler meaning,
to turn or dull the point of Thy command;

till I, at some fresh counsel bolder-worded,
some sudden shaft of deeper poison sped,
start up from sleep, to find my loins ungirded,
my shield dropt down, mine armour pierc'd and red;

and then to cheer my craven spirit and flutter'd
in sore affright to find me peril'd thus
I mind me of the word divinely utter'd—
"A Man in all points tempted like to us."—

Lord, not a weakling fear nor weary sorrow
is mine, but Thou hast known it, and control'd;
not one sad night wanes on a sadder morrow
but Thou, God-man, did'st bear them forty-fold.

This pearl, sweet Saviour, out of all Thy treasure,
this gold beam from the Daystar of Thy love,
most turns my want to wealth, my pain to pleasure,
my dark to light, and sets my thoughts above.

T. H. PASSMORE, JUN., B.A

Selwyn College, Cambridge.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1887.

DR. PETAVEL'S REPLY TO DR. F. GODET.

A Translation from the French of the "Revue de Théologie et de Philosophie."

No. II. *The Threatenings of Jesus.*

OUR Lord exhorts men to "fear Him who is able to destroy both soul and body in Gehenna." According to M. Godet, to destroy signifies something quite different from annihilation. What precisely is this something? M. Godet does not distinctly tell us; but it must be the perpetual punishment of individuals whose life is prolonged indefinitely in a lake of fire and brimstone. Such is the doctrine of which it appears that M. Godet is the representative, from the explicit mention of which he nevertheless recoils. It seems to us, if we may venture to say so, that our venerable opponent would be less entangled in difficulty if he adhered to the literal and historical sense of the term, which is reckoned the fundamental law of Protestant interpretation. To perish signifies to come to an end. To destroy is the act which causes anything to perish. To destroy the soul is, then, to bring its existence to an end. Doubtless we must avoid the literal and grammatical sense when its adoption will involve contradiction; but it is not contradictory to suppose that the soul and body of a created being can perish. M. Godet himself has just told us that God can always annihilate any being by an act of His will. We seem, then, logically compelled to admit that in this verse Jesus threatens the wicked with a complete abolition of their existence.

If from the French or English verb we pass up to the original text, *apolesai*, the sense remains the same. It is clearly defined and fixed in many passages of the New Testament. For example, in the comparison of the member which, when amputated, perishes and putrefies; and, again, in the verse of St. James relating to corporeal beauty, "the grace of the fashion of it *perishes*," the sense of *ceasing to exist* is evident. When, then, in relation to the soul one assigns to the verb *apolesai* the sense

AN EDITORIAL SUMMARY OF THE FOREGOING ARTICLE.

TO BE FOLLOWED BY A BRIEF EXAMINATION OF THE CONCLUSIONS SET FORTH THEREIN.

[THE most cursory examination of the foregoing essay cannot fail to show two things:—first, that the topics handled are of supremely sacred moment; and second, that the treatment of them is executed in a style not the easiest to follow. A somewhat more careful perusal of one or two only of the preceding pages will suffice to make clear that the discussion conducted by Mr. Passmore is, at the very least, exceedingly original in form and general conception, and, even on the extreme hypothesis that the writer has seriously missed his way, and propounded conclusions that are, for the most part, erroneous, and to be respectfully declined, he still has not failed to produce what is eminently fitted to stimulate thought, and lead to renewed investigation. Mr. Passmore's profound reverence for the Bible, and his burning zeal to enforce what he believes it teaches (in the direction of his especial inquiries), are beyond all question. Nor can it be denied that he displays competent critical information, that he has brought to bear upon his themes almost incredible patience and industry, and that his sweep is as comprehensive as his penetration is searching and minute. He may be almost wholly wrong, but, to speak with small qualification, he has forgotten nothing. His theory is measurably complete; and, whether satisfactorily or not, he would seem to have anticipated well-nigh every conceivable objection to which it is exposed.

Such being our honest judgment of the merits of this unique essay, it became an anxious question whether it should obtain insertion in THE RAINBOW. Its formidable length was against it; still more its peculiar and by no means easy structure. On these grounds alone it seemed to us that it ought not to find place in our magazine, especially as the author was (perhaps very naturally from his point of view) indisposed to make any of the changes of internal structure which our desire to print his article emboldened us to submit to him. Yet did it still seem that the withdrawal of the article would mean an almost irreparable loss to the readers of THE RAINBOW. Moreover, there was another consideration weighing with us, the force of which, it is to be feared, some readers of religious periodicals are quite unable to appreciate. We were more and more persuaded, on its merits, that very grave exception must be taken to the teaching of the article. *That was, to our mind, a strong additional reason for inserting it.* It seems puerile to be afraid of error, where all are intent on truth, and not a little inconsistent to laud mutual edification and free discussion, while shutting the door against all whose modes of thought are not precisely our own.

In the difficulty, it ultimately occurred to us that it might be possible to summarise this article in our own words and style, and thereby interest such of our readers as should find Mr. Passmore's method of exposition rather too exacting. It seemed to us, further, that on the basis of such a summary it would not be unbecoming if we briefly indicated points of doubt and reasons for concurrence or dissent. A

delicate and difficult task to attempt, undoubtedly; but only thus could we see our way to allot Mr. Passmore the space needed for his unique exposition; and, having obtained his frank acquiescence, we finally determined upon this course.

It will, therefore, be most distinctly understood that the Editor is alone responsible for what here follows. In no degree has Mr. Passmore any share therein. Even our epitome may have failed to catch some of the essayist's meanings, though especial pains have been taken to prevent serious misapprehension; while, in the subsequent strictures, the Editor has used his freedom, he hopes without offence, but is assured with a steady eye towards interesting and edifying as many as possible in what he deems to be truth.

One word more. Wherever Mr. Passmore's article may be regarded as bearing a controversial aspect towards Mr. Constable, the Editor has sought to touch it lightly, and in any case the latter gentleman is as able as he is welcome to speak for himself.]

SUMMARY.

The subject treated of is comprehensively set forth in the title which stands at the head of the article. The work of our Lord in the underworld underlies the entire discussion. That work is regarded as being of a two fold character, viz.: first, as self-declarative, or consisting of a revelation of Himself; and secondly, as atoning, His suffering and sacrifice for men's sins being regarded as completed, not on the cross, but in Hades. This double work was achieved by our Lord in two states of being: first, in spirit, after He had died and ere yet He was quickened: and secondly, in a reconstituted condition of full humanity as again a living soul, He enduring, in this latter state of being, the full and final measure of suffering on behalf of mankind. The *nature* of our Lord's work in Hades is thus shown, and the *sequence* of its two principal acts is hereby indicated. Into relation with this work, so performed, is brought the constitution of man, who is regarded as being, during life, essentially "a living soul," which term is taken as descriptive of his whole vital personality, as resulting from the creative combination therein of the primary constituents of body and spirit, so that man during life is neither body nor spirit, but soul. But by reason of the relation of all men to Adam, they are born under a law of sin and death. Sharers in the results of Adam's sin, as well as responsible for their own transgressions, they are death-doomed; and when death passes upon them, are resolved into their constituent elements of body and spirit, the body, or "dust," returning to the earth as it was, and the spirit returning to God who gave it. But having been thus created, and having thus lived and died, under a provisional redemptive relation to the Son of Man, who was destined to die and rise again in their behalf, their spirits at death are at first reabsorbed into God, and then at once temporarily recombined with matter—without union with which it is impossible for finite spirits to have recognisable and conscious existence—and by this means are they preserved in Paradise or in Hades; and according to their decisive acceptance or rejection in this life of Christ's atonement (typically or actually set before them), or to their indecision and carelessness thereabout, do they in these nether regions receive happy education tending heavenwards, further probationary experience, or foretastes of the destruction that awaits them after resurrection

As men are related to Adam whether they will or no, so are they, in the merciful and equitable provision of Divine grace, necessarily related to their Sin-Bearer; and out of this relationship grows the further necessity that they should all sooner or later, here or in the under-world, have a christian probation leading to decision; in other words, should receive the knowledge of what the Christ is to them and what He has done in their behalf, so that explicit faith in Him should be made possible, and so that it should be for themselves freely to accept or deliberately to reject the great salvation—the proffered boon of life eternal—the redemption from death of their entire personality. To such as are in this life brought to hear of and to believe in Christ, probation is essentially complete on this side of death, notwithstanding that their education is undoubtedly continued in the interval between death and the resurrection. But to all those who are not during life favoured with such an opportunity, a corresponding probation in Hades is vouchsafed—primarily by the personal ministry of our Lord Himself, and secondly by a subsequent ministry conducted by others in continuation of His Own. This ministry in Hades, whether initiated by Christ Himself or carried on by those whom He commissions to follow Him as to such preaching, is so far analogous to the ministry of our Lord and His apostles on earth, that it does not necessarily result in the faith of those addressed. Nevertheless, by these twofold means the ultimate destiny of mankind is determined. The great issue of salvation or destruction is decided on this intelligible and evangelical basis. Only, the destruction of such as deliberately reject Christ is not in every sense absolute; for although it is indeed a final and irremediable destruction of soul and body in Gehenna, yet is it not a destruction of the human spirit—which, in the amazing triumph of divine wisdom and love, is ultimately saved; not indeed until those who had finally declined the substitutionary sin-bearing of Christ have exhausted the penalty (but not the guilt), and paid the uttermost farthing. These are the last of mankind to be saved, and the lowest among the saved; their salvation is in one sense partial, inasmuch as the lost "soul and body" are never restored: yet saved these longest-lost human spirits are, and are introduced—though into the lowest and most subject position that is conceivable, as the footstool of the feet of the Universal Conqueror—within the eternal kingdom of light and love and joy. Thus where sin abounded, grace shall superabound; Christ shall be glorified as unspeakably greater than Adam; the satisfying result of His ransom for all shall be manifest to every eye; a saved world, with its varied degrees of beauty and splendour, shall be radiant in the beams of the universally flooding "Light of the World"; the great enemy, with his *original*, as well as his subsequently deluded hosts, shall have become visibly reduced into willing subjection under the Saviour's feet; and God shall be all in all. THAT will be the END!

[We purpose in our next issue, after giving the remainder of Mr. Passmore's essay, to submit his leading conclusions to a candid examination; and, while gladly concurring with him as far as possible, just as frankly dissenting, so far as we deem necessary, and assigning a few Scriptural reasons where compelled to take the latter course.]

EDITOR.

"THE ATONEMENT IN RELATION TO SATAN."

THE kind reference by "Era" to my article on the Atonement emboldens me to offer in reply to her theory of "The Atonement in Relation to Satan," in July number, a few verses illustrating the idea that Christ's sacrifice was towards Satan not so much a concession as a contest of his claims. They are from an allegorical poem of mine entitled "The Bride," published some years ago. An island which formed part of a mighty empire has been conquered and enslaved by an usurper. A Prince, the son of the rightful King, lands in the island to regain it for his Father, and reign over it in his name. Among the means he takes to reach this end, he makes choice of a bride among the people; and in order to redeem her and her country from slavery, he challenges the usurper to personal combat thus. (The bride-elect is at this time a little child.)

"Now to the tyrant said the Prince, 'I claim
This child, whom with her race thou hast enslaved,
As my free subject, in my Father's name,
So be thy false claim waived.'

"'Not without ransom,' the usurper said.
'I will redeem her,' straight the Prince replied,
'But not with gold into thy coffers paid;
For thus would be implied

"'That to thy lawless tenure thou hadst right:
This I in combat with thee will dispute,
Will overcome thee as her champion knight:
And thus thy claim refute.

"'Ay, and all claims which thou dost falsely make
To other subjects of my Father's crown.
For his, for hers, and for the island's sake,
Do I this gage throw down.'

"'I take thy gage,' the tyrant chief replied:
'And as thou standest for thy Father thus,
I have a son[1] to represent my side;
Who, if victorious,

"'Will use his office as my gaoler grim;
For thee, when overthrown, he straight will shut
For ever in my dungeons cold and dim,
Where oft my slaves are put.'

* * * * * *

"Now on the morrow both the combatants
Met for the fight. The tyrant's champion seemed
The stronger—all spectators at first glance
The Prince the victim deemed.

"And he, when first they closed in deadly shock,
Was quickly wounded in the hands and feet;
Wrestling, they did each other sway and rock;
Until the Prince seemed beat.

[1] Death, the seed of the Serpent.

"Bruised in the heel, he fell. The foe then thought
His victory sure, and pierced him in the side;
And in the dungeon, by whose door they fought,
His prostrate form did hide."

Soon afterwards he shows himself free to his bride-elect.

"And while for joy she scarce of sight felt sure,
He told her that he yielded seemingly,
Only to draw the fight within that door;
Then won the victory.

"'For there I quickly rose, and overthrew
The foe, and set my foot upon his head,
And wounded him so sore, that he will do
Not much more harm,' he said.

"'Then from his hand I seized the dungeon key,
Turned it, came forth, and lo! I hold it still.
That prison cannot keep me now, nor thee,
Henceforth, but by my will.

"'Through him I have his sire now dispossessed
Of power to hold in this confinement grim,
And so delivered them who were oppressed
Through life, by fear of him.'"

This exhibits another "facet" of the subject of Christ's sacrifice than those presented in the article on the Atonement in the April number, but perhaps an equally true one.

It may be mentioned that the poem of "The Bride" has a note in harmony with the ideas put forth by "Two Friends," in July number, on the postponement of Christ's visible kingdom on earth, in consequence of his rejection by the Jews. When the prince, after a long interval, returns to the island to wed his bride and assume his crown, he thus addresses a personage representing the Jewish nation, to whom he had in the first instance made his offers of love:

"'Twas for love's sake I laid aside my state,
Love for the isle: but firstly love of thee,
Whom I would have made great,

"'Would have exalted thus my throne to share;
But thou already wast in pride too high,
Too lofty for my proffered love to care,
And gavest me to die.

"'Thy cold repulsion drove me back alone,
Beyond the sea, to wait while lapsed long years;
Until another Bride to age was grown,
Who now my Queen appears.'

"'For she received me as a little child,
And lowly as I was, looked up to me.
She thought it honour when on her I smiled,
And clung about my knee."

H. L. M.

"HOW CAN YE BELIEVE?"

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"—John v. 44.

THE question is so frequently asked by those just coming to a knowledge of the truth, Why is it that the ministers of the various churches do not see these things? The following, clipped from the Pittsburgh *Commercial*, affords so pointed an answer to the question that we insert it here:

"A PROFESSOR INSTALLED.

"The First Presbyterian Church, Allegheny, was the scene last evening of some very interesting exercises, the occasion being the installation of Rev. Richard D. Wilson into the Chair of Hebrew, Chaldee, and Old Testament History at the Western Theological Seminary. Professor Wilson is a young man, being but twenty-eight years old, and is a student of the Seminary, being the fourth occupant of a professor's chair in that institution who has risen from the ranks of the classes. The salary attached to the professorship is $3,000 per year.

"The meeting was presided over by Rev. William Hill, D.D., of Indiana, Pa., President of the Western Theological Seminary. Dr. Hill stated the object of the meeting, after which he called upon Professor Wilson to come forward, while the Trustees of the Seminary rose to their seat. President Hill read the formula of acceptance, which consists in subscribing to the *confession of faith and system of discipline of the Presbyterian Church*, and *promising not to teach or inculcate anything opposed to the doctrines of the Church*. At the conclusion of the reading, Professor Wilson subscribed his name to the above pledge upon the official records of the Seminary.

"Dr. Oscar A. Hills, of Wooster, O., delivered the charge to the newly inaugurated Professor, in which he said: 'You now belong to a picked company of men selected from among six thousand students. You should feel this a great honour, although at first you will feel a great responsibility resting upon you as being selected as a teacher of teachers.'

"Professor Wilson then delivered his inaugural address, which treated mainly of the necessity for a thorough study of Hebrew by Presbyterian ministers. He held that a thorough knowledge of the language in which the Scriptures were originally written was necessary for a true comprehension of disputed passages upon which many doctrinal points hinge."

The above will serve to illustrate why they do not see, and to show the manner in which the yokes of bondage are so securely fastened about the necks of those who constitute the "clergy" of the nominal church; and especially of those in positions of special prominence.

First, everything is done in a manner to cultivate the spirit of pride, and to impress upon the people the idea of the superior learning, dignity, and sanctity of the clergy. For instance, the young gentleman referred to is pointed to the fact that he is the specially chosen one out

of a company of six thousand—in a manner to indicate that of the six thousand he is manifestly the superior, the star; and then he is told that he *should feel* such honour—in other words, that his pride should be puffed up by such a comparison, and by the fact that he had been chosen as a teacher of teachers. An easy, honourable position is thus furnished, together with a comfortable salary, and quite naturally such are disposed to let well enough alone, and take no thought for the future, especially if such thought would tend to unsettle present satisfactory conditions.

How different is this from the manner in which the Apostles and teachers in the early Church were counselled! They were forewarned of the crosses and persecutions they must surely encounter if faithful to their ministry, urged to be faithful unto death, to endure hardness as good soldiers, and to expect nothing else in this life; to make full proof of their ministry, and to look for the reward only at the end of the race—"the reward which cometh from God only."

Under the influence of present favour and flattering prospects, how readily the gentleman signed away his liberty, and submitted himself to the yoke of bondage: "The young gentleman was called upon to come forward, while the Trustees of the Seminary rose to their feet. The President then read the formula of acceptance, which consists of subscribing to the confession of faith and system of discipline of the Presbyterian Church, and promising *not to teach or inculcate anything* OPPOSED TO THE DOCTRINES OF THE PRESBYTERIAN CHURCH." To this pledge he subscribed his name.

And what does that mean? It means that, whatever of truth or error the Presbyterian Church holds, he is *bound* by this covenant with them to believe and teach, or to teach it whether he can believe it or not. It means either that the Presbyterian creed expresses the whole of divine truth, and nothing but the truth, or else that he must ignore all Bible truth not contained in that creed. In other words, if true to his covenant with the Presbyterian Church, it is *impossible for him to grow* in the knowledge of divine truth.

And yet *professedly* the object of his study of Hebrew, Greek, etc., is that he may grow in knowledge, and gain a *more perfect* understanding of the Scriptures, and teach others to do likewise. This he *claims* to be his object in accepting the office, and it is the *professed* object of the Trustees in inviting him to fill the Hebrew professorship; and yet he is pledged beforehand not to teach what *new* truths he may discover, before he even enters the office! How absurd and inconsistent! Any man or set of men should be ashamed to make such claims regarding Bible study, in the face of their own public pledge beforehand to repudiate them. They must be sure that the people are sound asleep. We are unable to see how such hypocrisy could gain even self-respect. How could the most thorough knowledge of Greek or Hebrew or Chaldee help one to an understanding of the Bible, if he is pledged not to believe any advanced truth, even if his investigations should point it out?

These are some of the reasons why clergymen, as a class, cannot see, and are either non-committal or denunciatory with reference to present truths. They are pledged not to receive any truth not contained in their creed, and not to reject any error that is contained in it, so long

as they stand in that relationship to *their* church. They are blind leaders of the blind; and unless they apply the eye-salve of truth, and come out of Babylon, they will all fall into the ditch together.

But we rejoice to find some true wheat among the great mass of tares in the nominal Church, among the ministers as well as among the people, who recognise the truth and prove their fidelity to God by their willingness to endure hardness for the truth's sake. And upon no class does the trial come with greater force than upon ministers; and in this any who are struggling to be free should have our fullest sympathy. With them it means truly the loss of all things, and very naturally the flesh shrinks even when the spirit is more willing. It means the sacrifice of reputation, friends, and often even those of the family circle; it means the sacrifice of the present means of earning a living, and necessitates the turning to something new and untried. Yes: it is the finding of the cross which, if faithfully borne to the end, secures the eternal crown of glory. Truly, "Straight is the gate and narrow is the way, and few there be that find it." But who in his right mind, who believes the Word of God, and the exceeding great and precious promises to the faithful, would barter away the eternal glory for the mean rewards of this present life?

Zion's Watch Tower.

HOW TO DISCOVER TRUTH.

"How readest thou?"
"Understandeth thou what thou readest?"
"Let him that readeth understand."

TRUTH is value obtained only at cost more or less. The wise buy it at any cost, and the wiser they are the higher their bidding; but once bought never sold. If a truth lies on the surface of the inspired page, easily read and apprehended by all, there is mostly, if not always, a deeper truth buried somewhere beneath it. Often that which lies on the surface, easily read and apprehended, is not the truth, but the reverse; and hence it is important to have the Spirit of truth for our Guide. Often the letter of one passage directly contradicts the letter of another passage of Holy Writ, and only by the aid of the Holy Spirit can their meaning and intent become harmonized.

In reading the first and second commandments, most men think that if they turn from dumb idols to serve the living God, they meet all the demands made by these two commandments; but if, having so done, their heart still goes after covetousness, the flesh still indulges its appetites, and pride still seeks its reputation, those commandments are not kept, however clear the house or the temple may be of idols of wood or stone, silver or gold.

Again, if Paul seems to advocate faith at the expense of works, and James seems to advocate works at the expense of faith, we require the teaching of the Holy Spirit to read their beauteous harmony. For

gold we must dig, for pearls we must dive, even as the best minerals in the form of coal and ironstone lie deepest, demanding the most labour and cost to reach.

NATHANIEL STARKEY.

[It is impossible to exaggerate the importance of having the Holy Spirit for our Guide in our researches in the Holy Scriptures; but two things, with reference thereto, should be humbly borne in mind. One is, that we need the Holy Spirit very much for the purpose of imparting to us an ingenuous and teachable disposition, and a readiness to admit that we ourselves are not the only children of God who may look for Divine illumination. The other is, that we must not suppose the Spirit in our hearts will contradict the Spirit in the Word. The Spirit *in* the Word moulds the spirit *of* the Word, and *the spirit of the Word pervades the letter of the Word*, is enshrined therein, and to be gathered therefrom. Is it not at all times a mistake to catch hold of the letter of single texts apart from the spirit of the contexts in which the individual sentences are found? And does not the success of some people in setting passage against passage largely result from their falling into this error? For our own part, we venture to doubt the legitimacy of the conclusion that the Holy Spirit is accustomed to hide His meaning a long way beneath the surface of the words which He has employed. It is, we fear, not at all impossible for good men to take too easily for granted that it *is* the Holy Spirit in their hearts which authorizes them to torture the words which the Holy Spirit Himself has used, and then, to infer that if others cannot see with them into such depths, it is because they are not endowed with so much spiritual discernment. Far be it from us to excuse either sloth in searching the Scriptures or childishness in drawing conclusions therefrom. But although we need not be childish, we must be childlike, if we would have revealed to us the things which are "hidden from the wise and prudent"; and we must say it quite passes our comprehension how "babes" can treat their heavenly Father's Word as though it were an intentional riddle to ordinary good sense.—ED.]

REVEALED IT UNTO BABES.

SOME ask, How shall we answer those who reproach us with self-conceit and presumption in daring to believe and teach what Wesley, Whitefield, and Knox did not, and great men of to-day do not believe or teach? They reproachfully inquire, Are you better or wiser than they?

We answer, The path of the just is indeed the shining light, which shineth *more* and *more*, unto the *perfect* day. Consequently, those who walked even very closely with God could only have the light due in their day; instance, Daniel and all the prophets. (Dan. xii. 9, 10; 1 Pet. i. 10-13.) Were Wesley, and Whitefield, and Knox, etc., better than Moses, and Daniel, and all the prophets?

And if some of to-day, who stand before the people as the exponents of Christianity, do not really walk in the shining light, or at most walk

very slowly, should the humblest child of God stumble over them? Not at all. We have God's own Word by which to prove all things, and if we do not do it, we alone as individuals are to blame for it. God's Word assures us that it is not possible to deceive *the elect*—the faithful, who ignore all prejudice, and pride, and ambitions for human praise, etc., and simply follow the Divine Word, testing all things by *it*, though others, great or small, might reject it.

We cannot judge the hearts of others in these matters, but we can judge our own. And by the grace of God we can stand firmly by our convictions, and boldly contend for the faith of which we cannot be ashamed.

We can heartily concur in our Master's expression of gratitude to God when He said: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight" (Matt. xi. 25, 26).—*Zion's Watch Tower.*

THE "BIBLE STANDARD" AND THE "RAINBOW."

THE *Bible Standard* for August, in the course of a notice of Mr. Starkey's "Man in Solution," reissued from our pages, makes several references to ourselves, and we therefore quote the paragraph in full, omitting only the title, etc., of the little book reviewed:

"A reprint of an article which lately appeared in the *Rainbow*. On *conditionalist* lines, but somewhat out of the general tenor of conditionalist advocacy. It is, however, written in an excellent spirit, and contains matter worthy careful and reverent criticism. Our honoured friend the author cherishes a motive worthy of all commendation, to find a *via media* on which the divided schools of British and American thought on this question of the Intermediate State may walk in love and amity and united testimony. From the criticism it has met with in the correspondence columns of the *Rainbow*, it is clear that nothing but unconditional surrender to them and full acceptance of their tenets will bring into line and common action the disciples of "Life in Death." Mr. Starkey's article gives no countenance to the *Hadean* teachings of the *Rainbow* school; and it is equally fatal with the *Standard* school to the doctrines of purgatory, ghostology, spiritualism, etc., and also the "orthodox" hell and heaven. Still we cannot endorse it as a *happy mean*, nor think it an improvement on the teaching which has found favour with the great mass of our readers. In love we offer the following criticisms: How is a *man* DEAD if his spirit as a separate entity LIVES! Death must affect the *entire man!*—or *body, soul, and spirit!* Do not shrink from this. We are not advocating *extinction* in the *first* death—or there could be no resurrection. Say, that death (the penalty of Adamic sin) is that state in which man is dead to self, to his fellow-men, to consciousness of time or circumstance, but not dead to God or to the possibility of living again. That God can and will restore or destroy, according to the good pleasure of His unfailing will. This meets the author's claim for the *continuity* of being (a reasonable claim), yet is fatal to all theories of conscious life in death. In the *second* death men will live in no sense—neither to God, their fellows, nor themselves. That is *extinction*: ceasing to be. On these lines we think *unity* of thought and testimony may be found."

The facts which appear on the face of this notice may be trusted, we think, to show to all impartial persons that this attempt to find fault with the RAINBOW is not very successful; and when another fact or two are added we are mistaken if the strictures of the *Bible Standard*

do not seem just a little ungracious. One would have thought the mere circumstance that we did print Mr. Starkey's article in the RAINBOW would have precluded any right-minded person from making the present an occasion for speaking of us in disparaging terms, as though we were seeking to create a "RAINBOW school," or did not give all conditionalists an even-handed welcome to our pages. When it is further said that the article was printed by us with all readiness as soon as we could make way for it, notwithstanding that it traversed an editorial series which had been already commenced on substantially the same topic; and that when it appeared it was accompanied by no adverse word from our pen, though we differed considerably from its esteemed author in respect of several of his conclusions, but, on the contrary, attention was called to it in a few words of sincere if measured commendation, the wonder must, we think, grow to find the *Bible Standard* in a mood less lovely than usual. The mere fact that some of our correspondents have since expressed their vigorous dissent from some of Mr. Starkey's teachings proves nothing to our disadvantage, since it must have been known to the *Bible Standard*—our whole course proves it—that those same columns were freely open, not only to Mr. Starkey in self-defence, but to writers taking much higher ground against our personal views on the constitution of man than he does. But, indeed, it is no reproach to any man who is convinced he is right that he should ask for the "unconditional surrender" of those whom he considers to be in the wrong, so long as he does this with becoming respect for his opponents, and with earnest endeavours to show them their error. Not for such claim, we beg to say, do any of our correspondents deserve the smallest measure of reproach.

We could very well be amused at the *Bible Standard's* discovery of this new leader of disciples, whom he names "Life in Death"; but seriously we are not to be frightened at a mere paradox, which often gives ra-ping, because seemingly self-contradictory, expression to an incontestable truth. The really surprising thing is, the charming simplicity of the Editor of the *Bible Standard* in not perceiving that he himself is demonstrably a "disciple of Life in Death." His above-quoted words prove it. For when he says that in death a man, though "dead to self, to his fellow-men, to consciousness of time or circumstances," is nevertheless "*not dead* to God or to the possibility of living again" [italics ours], what is this but to say that a dead man is "ALIVE to God and to the possibility of living again" [we presume in full embodied being]? If this is not "Life in Death," we know not in what words that paradox could be expressed.

But a truce to mere humanly-coined phrases that prove nothing. The question which the *Bible Standard* may worthily gird up its loins to discuss can be stated in this Biblical form: Granting that in the first death the body is "dissolved," where is the evidence that either soul or spirit is dissipated between that death and the resurrection? This question settled, the further one of consciousness in death could be considered to the greater advantage. In one sense we are pleased with the slight inconsistency of the *Bible Standard*, as showing a happy and hopeful candour of mind which this passing shadow could not conceal.

EDITOR.

CORRESPONDENCE.

THE POST-RESURRECTION THEORY OF PROBATION —A DIFFICULTY.

DEAR MR. EDITOR,

There is a difficulty in the post-resurrection theory of probation which I have never yet seen dealt with by Mr. Passmore or Mr. Moffitt, and perhaps I may be allowed to propound it.

It is the query suggested by the Apostle Paul (1 Cor. xv. 35): "With what *body* do they come?" The old *corruptible body* has been disposed of; every particle of matter has been irrevocably dispersed; that body which partook of the idiosyncrasies of its parents, its hereditary taint, its phlegmatic, strumous or neuralgic habit (as the case may be), is, so to speak, annihilated. With what *body* will the impenitent, unregenerate of mankind appear, to commence at the resurrection their "Christian probation"? The clothing of the dead with a *new body* is a creative work; the tainted, hereditary body is no more. Will God create a diseased body like the one abandoned? or will it be created in the likeness of the *unfallen* Adam? The first query is repugnant to our moral sense, and of what befits the Divine character; the second involves an entire change of the Scriptural theory of human probation and human redemption. The raised sinner would *under these circumstances* be no longer a *child of Adam*, and it is only for the fallen in Adam that redemption is provided; it could not be said of these: "And hath made of *one blood* all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). Redemption embraces only the children of the first Adam, who become by faith the children of the second Adam but whose children are these?

The post-resurrection theory places the *newly-created sinner* in entirely new and novel circumstances; he is an anachronism; he has a *body* derived immediately from God, and therefore *pure* and *spotless*, and a *mind* corrupted and debased by his previous mundane existence: a pure body and a polluted soul—a singular combination for a new probationary condition. And what about the theory of some Conditionalists, that the *body* is *the man*? A new body would in that case be a *new man*, i.e., *another man*; he would not be himself at all! Mr. Editor, where are we getting to? Where are these vain speculations leading us? Must we in this nineteenth century be asked altogether to abandon our common sense?

I am, dear Sir,
Yours truly,
CHAS. UNDERHILL.

OXFORD, *July 30th*, 1887.

[It must be supposed that our correspondent, in penning the above letter, failed to see that his difficulties lay as much against any resurrection of the unsaved as against their possible probation, or further probation, after being raised. Their resurrection will in any case be effected by an act or process of Divine reconstructive power: what that act or process will be, we may or may not be able to say. But it is gratuitous to assume that it cannot be effected, save in one or the other of two ways, either of which would seem to involve us in inextricable difficulties. To such an assumption

A NEMESIS OF MERCY.

From the Hebrew.

I WILL extol Thee, Lord Jehovah,
that Thou hast rais'd me,
not abas'd me
for insolent foes to triumph over.

I cried to Thee and I was healed:
from out of Hades,
from where Death's shade is,
my soul, myself to life repealed.

Sing to Him, thank Him, ye His lovers;
thank in your singing
the Name upbringing
divine renown that is Jehovah's.

Passes a moment in His frowning;
but His favour
bideth for ever,
all a man's life with mercy crowning.

Full oft into our hearts at even
come tears, sojourning:
yet in the morning
hark! a glad cry goes up to Heaven.

Jehovah set my feet, to prove me,
on mountains founded:
my pride upbounded,
waywardly crying *I will not move me.*

He hid His face, and each proud feeling
was circumvented:
then I lamented
to Him, to Him in suppliance kneeling.

To outpour my blood,—what were Thy profit?
would my death boot Thee?
can dust salute Thee—
declare Thy truth—make rumour of it?

Hear me, O Lord; be Thy displeasure
in pity lighten'd.
THEN hast Thou brighten'd
my mourning to a choric measure,

girt me with joy, my sackcloth rending,
that my soul-psalter
may never falter:
Lord! I will thank Thee without ending!

T. H. PASSMORE, JUN., B.A.

Selwyn College, Cambridge.

THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1887.

"THE RAINBOW" CONCLUDED—SHALL A NEW MAGAZINE BE COMMENCED?

WITH the present number THE RAINBOW closes its career. It was the wish of its late lamented Editor, Dr. Leask, that it should cease at his death; but, by the considerate forbearance of his widow, the end of the magazine has been until now postponed. At length, however, the desire becomes imperative to give effect to her husband's behest; and it is evident that against such a determination there can be no appeal. THE RAINBOW, therefore, now expires.

It is impossible to announce this fact save with a feeling of combined satisfaction and regret—satisfaction that this magazine was permitted to become, among serials, the foremost herald of a new and brighter day for thousands as regards the revealed character of God as implicated in the popular malignant dogma of unending torture as the doom of the unsaved; and regret at losing the companionship of so familiar and endeared a periodical friend. Perhaps in no act of his long and useful life did the late Dr. Leask more clearly reveal the calm and heroic faith in God which marked his career, than when, about eighteen years ago, he determined to open his magazine to the impugning of the current creed respecting man's natural and necessary immortality, and as bound up therewith the eternal retention in the universe of the hopelessly wicked and miserable. Well does the writer of these lines remember the stir caused by the splendidly bold and skilful first attack made on the entrenched strongholds of Tradition by an article penned by the late Mr. William Maude, which the then Editor had the courage to insert in THE RAINBOW; something also became subsequently known of the desertion of friends and the pecuniary loss which in after months and years fell as a penalty on the intrepid Editor who had given currency to what was then almost universally regarded as a pestilent heresy. In writing thus we are not forgetting those still earlier heroes who, in other fields had years before unfurled the banner of "Life in Christ," or "Conditional

Immortality." Some of these are happily still with us. Long may their invaluable lives be spared.

But times are moving and changing. The old errors are fighting hard, it is true, to maintain their now almost universally challenged supremacy. But they have begun to die; and the next generation may witness their burial. Meantime, the reaction which has set in against the views of our forefathers is, in many of the influential places of religious thought, so deep and strong that there is ground to fear some abandonment of the wholesome words of our Lord Jesus Christ and of His Apostles. This surely were a result to be deeply deplored; at least by those who, with ourselves, are persuaded that the Word of God is well able to satisfy all reverent inquiry, to harmonize all divergencies, and to settle devout minds anew, more perfectly than ever, in the unity of the faith and of the knowledge of the Son of God.

Among those who are so persuaded the desire exists to follow up THE RAINBOW with a magazine that shall at once preserve the best traditions of that periodical, and yet make a wise and bold advance commensurate with the actual circumstances under which Christian life and thought have now to be conducted. But there are practical difficulties to be overcome.

Let us look at the facts with simple courage and candour. While the beginning of the end of THE RAINBOW has for some little time been discernible to those responsible for its continuance, the end itself has come upon them rather suddenly. Such being the case, the natural impulse is to take counsel of all who are interested, as far as that is practicable, as to what had better now be done. The sooner the right and wise and feasible thing can be decided upon the better. It would probably be best that there should be no more than the usual monthly break between the last number of THE RAINBOW and the first number of a successor—if successor there is to be. Only prompt measures, however, can secure this result.

In view of the position, the present Editor has been desired to take the initiative in asking for advice. Would it be too much to expect replies in the course of a few days from the time this number gets into our readers' hands?

The proposal submitted is this: Shall we at once start a new periodical, say of half the size and at half the price of THE RAINBOW? The responsibility of doing this has, of course, been already considered as maturely as the circumstances allowed; and, as the result, the size and price above named would appear to be a not altogether indiscreet suggestion. If suitable arrangements are made, the present Editor would be willing to accept the responsibility of conducting such a periodical; and to say that, is the shortest way of intimating the principles on which it would be proposed to go. The past is the most legitimate pledge for the future, qualified only by the teachings of experience and

the sense of freedom which a new beginning could not fail to inspire.

Three years of service in the editorial chair should enable most readers of ordinary discernment to form a pretty accurate idea as to what a smaller magazine under the same guidance would be likely to be. Of course it would have to be supplied with shorter articles, which ought, if possible, to be terser and brighter: on the one hand, more elementary and aggressive; on the other, such as would sound forth a clear and discreet call for advance in thought as well as action. Brief restatements of first principles should be made a prominent feature: at the same time an earnest effort should be made to keep in touch with—for the purpose of influencing—the most earnest teaching and preaching thought of the day. If more can be said by the time this number is issued, it will be added either by way of postscript or on an inserted leaf following second page of wrapper. In any case, *free correspondence with the Editor*, care of the Publisher, is earnestly invited.

THE SALVABILITY OF THE UNEVANGELIZED.

THERE are some remarks in H. L. M.'s very thoughtful and interesting article on "Future Probation" in last month's (October's) RAINBOW that I feel called on to notice and that I desire to notice in this paper. I mean especially those that refer to my article on "The Salvability of the Unevangelized Heathen," in THE RAINBOW for May.

My position in that article—which I am pleased to find taken also by Mr. Constable—is, to use H. L. M.'s definition of it, "that the knowledge of Christ is not essential to salvation by grace, which all may have in this life." I adduced two classes of human beings as cases in point, concerning whom I considered there ought to be no doubt or question as to their salvation—viz.: infants dying in infancy before they could possibly have any knowledge of Christ, and men like Cornelius, the centurion, and his house, concerning whom, before they heard the Gospel or had any saving knowledge of Christ, it was testified by an angel of God that he was "a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway," and to whom, in his yet unevangelized state, St. Peter alluded when he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him." I do not see that H. L. M. refers to the case of infants at all. Perhaps he did not think theirs a case in point But surely H L M believes that we are all *born* in sin,

sibility of salvation, for some after death.

I take this opportunity to express surprise at one interpretation of 1 Pet. iii. 18-20 cited by Dr. Landels, that of the late Rev. Dr. John Brown, of Edinburgh. who felt "compelled to arrive at the conclusion that it teaches nothing as to Christ's preaching to souls in the intermediate state, but only testifies to the spiritual power with which, after the resurrection, the Gospel was preached to souls imprisoned or held captive under the power of sin." Did Dr. John Brown believe in the transmigration of souls?—that he thought he recognised in those preached to *on earth* after Christ's resurrection, the spirits who aforetime were disobedient in the days of Noah!

I remain, dear sir,
Yours faithfully,
H. L. M.

*** MR. PASSMORE, of Brighton, desires that our readers should know that he purposes to complete his discussion of the subject of "Probation After this Life," likewise to finish his exposition of "The Fourth Prophetical Empire:" and that he will be happy to forward, by instalments, free copies of both these productions to any who may inform him of their wish to pursue these studies on the principles he sets forth. We willingly make this intimation, merely expressing our regret that he did not see his way to treat his subjects with such comparative brevity as would have well concluded them in our pages. It will be remembered that Mr. Passmore's address is "4, Palmeira Terrace, Hove, Brighton."

POSTSCRIPT.

AT the date of putting this sheet to press we are unable to add anything material to the first article in this month's RAINBOW, to the mature consideration of which, therefore, we here again invite our readers.

"THE DAWN" SERIES OF ONE-PAGE TRACTS.—However the question of a New Magazine may be decided, we are resolved (D.V.) to issue occasionally — according to practical encouragement received—a series of one-page tracts, on subjects connected with "Life in Christ," and "The Lord's Coming and Kingdom," of a plain and elementary character, suitable for wide distribution. No. 1 we intend to have ready by January 1, 1888, entitled "*Christians secure of Endless Life without the Ceaseless Perpetuation of Sin and Misery.*" Price 1s. per hundred (subject to future adjustment). Address: "Joseph B. Rotherham, 30 Sunning Hill Road, Lewisham, London, S.E."

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BRITISH
14 FEB 88
MUSEUM

THE END.

Elliot Stock, Paternoster Row London.

Göteborg, June 19, 2006

Dear Jim,

I have have hundreds of copies from the Rainbow magazine. This package contains copies of the most important items I have.

Warm regards,

— Carl

THE RAINBOW

Tidigare kopierat: (previously copied:) Visit to B.L. in 1970's - C.O.J.

1864: Contents + sid. 1-7, 180-185, 257-265, 295-303, 347-357 (=Seiss).

1865: Contents + sid. 113-117, 152-157, 247-263, 293-299, 491-499, 528-537.

1866: Contents + sid. 37-41, 46,47, *III 217-223, IV 262-269, V 300-309, 330-333, 384-399 (=Seiss), 440-443, 514-521.

1867: Contents + 110-117

1868: Contents +323-329, 568-573.

1869: Contents + -

1870: Contents + 94-97.

1871: Contents + 384

1872: Contents + 192.

1873: Contents + 94 (Stetson), 95, 220-231.

1874: Contents + -

1875: Contents + 384-387.

1876: Contents + 18-21.

1877: Contents + 336, 342-347, 376-381, 421-427.

1878: Contents + 192-199, 288, 289, 292-298, 514-519.

1879: Contents + 46, 86-87, 92, 116-129, 163-171, 179, 184, 214-223, 460-467.

1880: Contents.
1881: - " - , 458-460, 472-475.

over.

*) This is chapters 3, 4, & 5 of Govett's series on "Will there be a secret presence of Christ", (chapt. 3 mentions Mr. GRANT's recent book!). Check if there were chapters 1 & 2 published earlier! (IMPORTANT!) (Was it 1864, pp. 257, 245)

1882: Contents + 36-39.

1883: Contents + 123, 138, 168-175.

1884: Contents + 518-523.

1885: Contents + 1-3.

1886: ~~Contents~~ (no contents xeroxed, but inside cover: "Continuance of the Rainbow"), 506-517, 548-550 (Index).

1887: 368, 396-407, 506-509, 548-550 (Index).

(crossed items were not copied)

(Checked and/or copied at next visit to B.L. 1980)

Kopiera: (Check first) (Check everything by Govett & Tuckett!)

1864: ~~246ff. "Beginning of the Creation of God"~~ ?
No. special ~~454ff. "Beginning and End of Gentile Supremacy"~~ ?
~~503,544ff.: "Coming of the Lord"~~ ?
~~250ff. "Second Advent Pre-Millennial"~~ ? No special
~~409ff. "Thoughts on the Advent"~~ ?

1865: 157ff. "Behold, the Bridegroom Comes": ? pre-trib, but no special by Tuckett
no special 148ff. "Which is First, The Advent or Millennium"? by Govett
217ff. "What is meant by Christ's Coming?" by Govett

1866: 227ff. "Edward Irving" ? xeroxed
no. sp. 373ff. "On the Exact Point of the Rature" ? ("H.H.")
90ff. "The Lord is at Hand" ? by Bell, no spec.

1867: 20ff. "Answer to Mr. Grant's Second Volume" !!! xeroxed Govett
no sp 439ff. "Coming of the Lord" ? F. Whitfield
316ff. "Interval between the Rapture and Return" !! Rev. Rich. Chester

no sp. 1868: 52ff. "Waiting for the Son of God from Heaven" ? James Kelly
119ff. "When shall all these things be?" ?

1869: 571ff. "Absurdities of the Year-day system" ?
278ff. "Second Advent" ? M. Cheyne
90ff. "The Watchman"? poetry
542ff. "The Return of the Lord Jesus Christ" ? W. Laing

1871: 145ff. "Ante-Tribulation Translation" ? W. P. Taunton
14ff. "Object, for Which Christ Came into the Worl (in 33)

1872: 166ff. "Gradational Manifestantion of the Kingdom"?

1873: 55ff. "Appearing and the Kingdom" ?
193ff. "Is the Coming of the Lord Contingent?" ? J. Cameron
289ff. "Order of Events at the Coming of Christ" ? John Avil

forts.

Cont-

Forts. Kopiera ur the Rainbow:

1874: 270ff. "Advent" ("F.O. th." the object of, disturmed!)
385ff. "Coming of Christ for his Saints"
177,244ff. "Marrigge of the Lamb" ?
430,507ff. "Suggestions on Matt. 25:31-46"

1875: 339ff. "Perverted Science and the Second Advent"

1876: 22ff. "Prophecy of the Seventy Weeks" (J. Cameron)
246,310,352ff. "Revelation of Jesus Christ" H. Goolayn
117,175,357,501ff. "Times of Restoration of All Things". (A.H.)

1877: 338-341 (Seiss artikel, missing pages!). (important! invisible advent! recorded)
5ff. ~~"Relative Order of the Millennium and Advent"~~ (mill. after advent) (an O.O.B.)
489ff. "Things which must shortly come to pass" ?

1878: --- ? (Oblott pamphl. repeatedly!) → (N. Starkey)

1879: ~~512ff. "Gabriels Own Key to the Seventy Weeks"~~ (TALMUD)
~~341ff. "Not Discerning the Lord's Body"~~ (James Wrylen)
~~266ff. "Theological Tri-lemma"~~ (J.H. Pettingell, A.M.) (no doctrin of trinity discussed)

1880: ~~37,81,165ff. "Gabriels Own Key to the Seventy Weeks"~~
256, 297, 344ff. "Great Pyramid" (Rev. Samuel Minton M.A.) - TALMUD
~~24ff. "Second Coming of the Lord"~~ (James Odom, Sen.)

1881: 71ff. "Sealed 144,000" (N. Starkey)
169ff. "When Will the Age Close?" (--"--)
219ff. "Who are the Sealed Ones?" (T.J. Hitchcock)

~~1882: 181ff. "The Rapture"~~ M.v.S. (Ask Sida. Inget Svar)

~~1883: 467ff. "Return of the Son of Man"~~ (editor)

1884: 142ff. "The Predicted Rapture of the Saints" (John Averill)
485ff. "The Seventy Weeks of Daniel" (Rev. James Kelly)

1885: 124ff. "Godet ... on the Lord's Coming..." (ed.)
116ff. "Rapture of the Church" (Albert Hilo)
231ff. "Second Advent Views" (Henry Deacon)
99ff. "Signs of the Lord's Second Coming" (W.T. Hobson)
109,164,289,340,531ff. "This Generation in Matt 24
334,371ff. "Times of Restoration of All Things"
(J. Mill Hobson, ed. mgt. Albert Hilo)

1886: ....?

1887: — ?

† J.H. Pettingell, 1608, Wallace Street, Philadelphia, Pa. U.S.A! much correspondence in Rainbow!